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WESTERN AMERICANA

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King Pinx. [illegible] Sc.

A Pawnee Brave

Son of Old Knife

See Appendix P 247

A

REPORT

TO THE

SECRETARY OF WAR

OF THE UNITED STATES,

ON INDIAN AFFAIRS,

COMPRISING A NARRATIVE OF A TOUR

PERFORMED

IN THE SUMMER OF 1820, UNDER A COMMISSION FROM THE PRESIDENT OF
THE UNITED STATES, FOR THE PURPOSE OF ASCERTAINING, FOR
THE USE OF THE GOVERNMENT, THE ACTUAL STATE OF
THE INDIAN TRIBES IN OUR COUNTRY:

ILLUSTRATED BY A MAP OF THE UNITED STATES; ORNAMENTED BY A
CORRECT PORTRAIT OF A PAWNEE INDIAN.

BY THE REV. JEDIDIAH MORSE, D. D.
Late Minister of the *First Congregational Church* in Charlestown, near Boston, now resident
in New-Haven

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DISTRICT OF CONNECTICUT, ss.

BE IT REMEMBERED, That on the twenty-third day of September, in the forty-seventh year of the Independence of the United States of America, *Howe & Spalding*, of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit:

"A Report to the Secretary of War of the United States on Indian Affairs, comprising a narrative of a tour performed in the summer of 1820, under a commission from the President of the United States, for the purpose of ascertaining, for the use of the Government, the actual state of the Indian tribes in our country. Illustrated by a Map of the United States; ornamented by a correct portrait of a Pawnee Indian. By the Rev. Jedidiah Morse, D. D. late minister of the First Congregational church in Charlestown, near Boston, now resident in New-Haven."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned."

CHA'S. A. INGERSOLL,
Clerk of the District of Connecticut.

A true copy of Record, examined and sealed by me,
CHA'S. A. INGERSOLL,
Clerk of the District of Connecticut.

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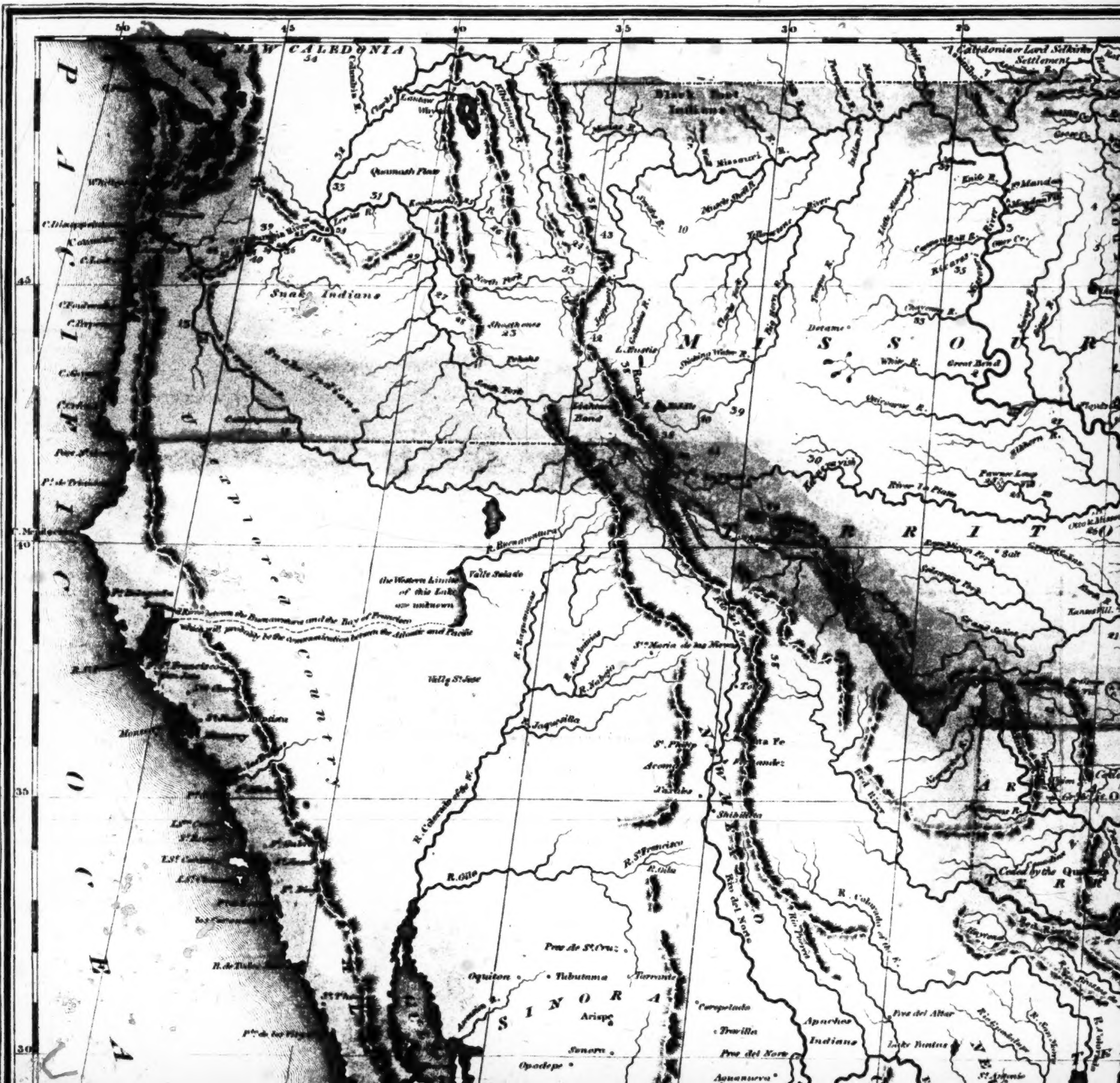
50
45
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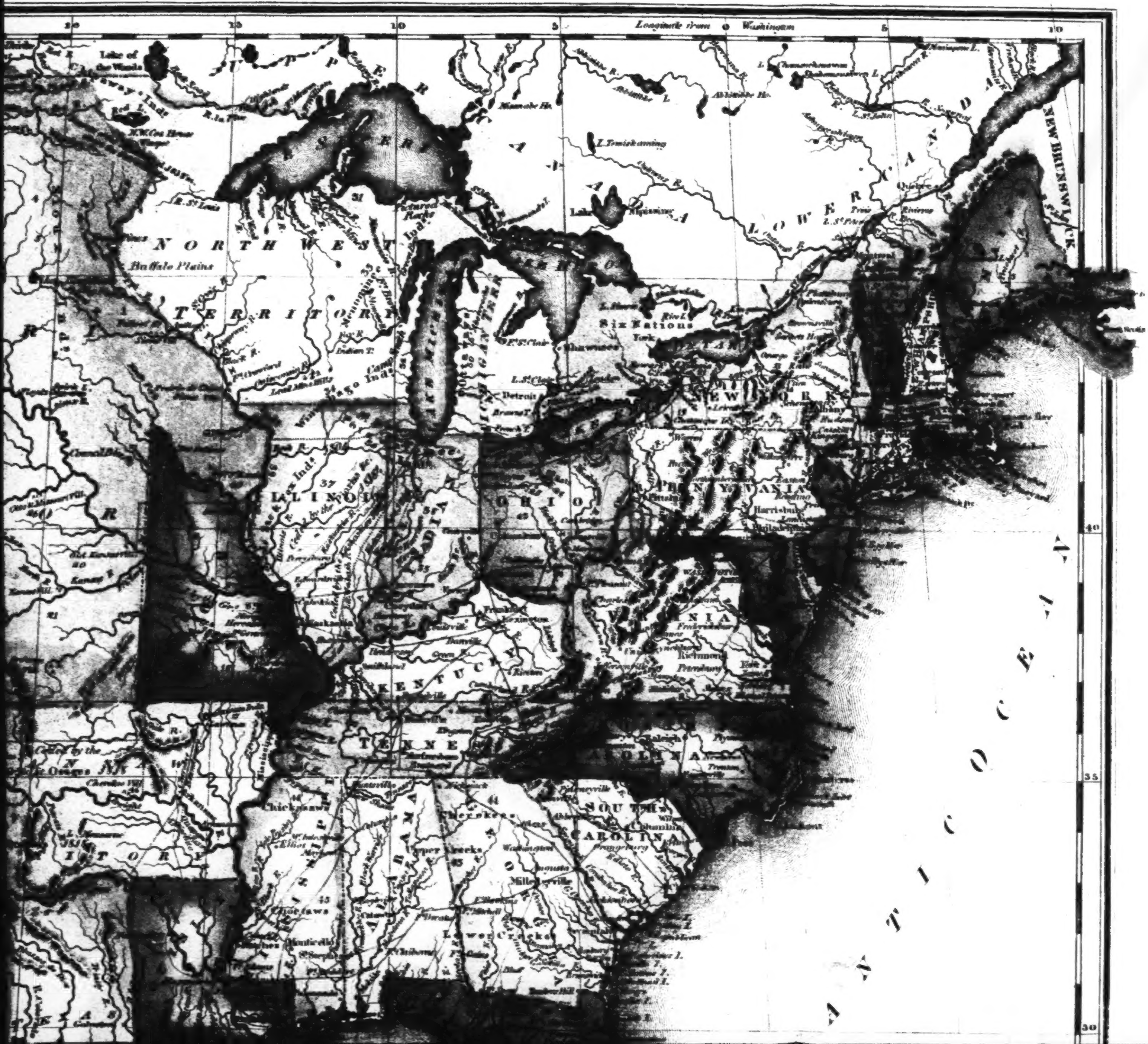
35
30
NEW CALEDONIA
Black Foot Indians
Missouri R.
Yellowstone River
Snake Indians
Quamash Flats
L. Eustis
M I S S O U R I
T E R R I T
Great Bend
White R.
River La Platte
Pawnee Loup
Mandans
Caledonia or Lord Selkirk's Settlement
Shining Water R.
Rocky
R. Buenaventura
Valle Salado
the Western limits of this Lake are unknown
River between the Buenaventura and the Bay of Francisco which will probably be the communication between the Atlantic and Pacific
Valle St. Jose
R. Zaguananas
R. de Nabajoa
R. Jaquesilla
Sta Maria de las Nieves
Santa Fe
St. Philip
Acoma
Zuñi
Taos
R. Colorado of the W.
R. Gila
R. St. Francisco
R. Colorado of the E.
Red River
Arkansaw R.
Ceded by the Quapaw
Rio del Norte
Rio Puerco
N E W M E X I C O
S I N O R A
Arispe
Sonora
Opodepe
Oquiton
Tubutama
Pres de St Cruz
Terrenate
Apaches Indians
Carrysal
Pres del Norte
Pres del Altar
Lake Pantas
Tawilla
Aguanuevo
Monterey
St. Francisco
C. Mendocino
Pt. de Trinidad
Columbia R.
Lewis R.
Multnomah
Unexplored Country
P A C I F I C O C E A N
Great Bend
Platte R.
Kansas R.
Osage R.
Salt
Dotame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Lake of the Woods
UPPER CANADA
LOWER CANADA
NEW BRUNSWICK
L. Temiskaming
Lake Nipissing
Quebec
Montreal
NORTH WEST TERRITORY
Buffalo Plains
MICHIGAN TER.
Six Nations
York
Detroit
L. St Clair
NEW YORK
PENNSYLVANIA
Harrisburg
Philadelphia
ILLINOIS
INDIANA
OHIO
VIRGINIA
Richmond
KENTUCKY
Lexington
Danville
TENNESSEE
NORTH CAROLINA
Raleigh
SOUTH CAROLINA
Columbia
Chickasaws
Cherokees
Upper Creeks
Lower Creeks
Choctaws
Milledgeville
Monticello
ATLANTIC OCEAN

INTRODUCTORY LETTER.

New-Haven, June 6, 1822.

Sir,

In the last and preceding winters, I had the honor of presenting to the President of the United States, through your hands, a Report, in part, of the results of my several visits among the Indian Tribes of our country, and of my inquiries concerning their past history and present actual state. This Report, in compliance with a Resolution of Congress, has been submitted to that honorable body, and, at my request, returned for the purpose of completing, and publishing it, under my own inspection. After some unexpected, but unavoidable delays, I now, with much diffidence, and under a deep sense of responsibility, present it to the public, as complete in matter and form, as my means, my time, and my health, and the nature of the work itself will admit. If it shall, in any measure, meet the feelings and expectations of those who are interested and engaged in promoting the welfare of Indians, prove instrumental in awakening the attention of other to the state of this neglected and oppressed people, and of laying foundations for their future civil, social, and religious improvement and happiness, I shall not regret my arduous and long continued labors, nor the considerable sacrifices, I have made at my advanced age, of time, of property, and of domestic comforts, in obtaining and preparing for use, the facts and information comprised in this Report. These facts, with the remarks, and plans of improvement, which, on much reflection, they have suggested to my own mind, I now respectfully submit to the candor and consideration of the President and Congress; to the various benevolent Institutions, engaged in imparting the blessings of civilization and Christianity, to these untutored heathen tribes, and to the people generally, in this favored country.

With high consideration and respect,
I am, sir, your obedient servant,
JEDIDIAH MORSE.

Hon. John C. Calhoun,
Secretary of War.

REPORT

TO THE

HONOURABLE SECRETARY OF WAR.

COMMISSION.

Sir,

On the 7th February last, I had the honour of receiving from your hand a commission, of which the following is a copy.*

Department of War, 7th February, 1820.

Sir,

I have laid before the President your proposition, to make a visit of observation and inspection to the various Indian Tribes in our immediate neighbourhood, in order to acquire a more accurate knowledge of their actual condition, and to devise the most suitable plan to advance their civilization and happiness. The President approves of the proposed arrangement, and has directed me to allow you the sum of five hundred dollars towards the expense of your contemplated journey; and he further authorizes me to state to you, that should your actual expense exceed that sum, that the excess will be allowed you, provided the state of the appropriation for the Indian Department will, at the end of the year, justify the allowance.

It is desirable that you should make your visit to the Northern Tribes the next spring and summer, and to the Southern, the next autumn and winter, as it is the wish of the Department to have your report as early as practicable, in order to avail itself of it in the future application of the fund for the civilization of the Indians.

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* It is proper here to note, that the author was, at this time, acting under commissions from the Hon. and Rev. Society in Scotland for propagating Christian Knowledge, and the Northern Missionary Society in the State of New-York, for the same purposes, as those expressed in this commission from the President. The prosecution of the objects of these two commissions, led to the reception of that under which he is now acting, in behalf of the Government.

I enclose a general letter of introduction to the superintendents and agents for Indian affairs, with a list of their names and residences, who will afford you all the information and facilities in their power.

Your attention will be directed to ascertain the actual condition of the various tribes, which you may visit, in a religious, moral, and political point of view, and your report to the Department, which you will make, at such times as will be convenient, will comprehend all such facts, with your reflections on them, as will go to illustrate this interesting subject. You will particularly ascertain, as far as practicable, the number of the various tribes which you may visit, and those adjacent; the extent of territory, with the nature of the soil, and climate of the country occupied by them; their mode of life, customs, laws and political institutions; and the character and disposition of their most influential men. You will also particularly report on the number of schools, their position, the number and character of the teachers, the number of scholars of each sex, the plan of education, with the degree of success which appears to attend the respective schools, and the disposition which appears to exist in the tribes, and with their chief men, to promote among them education and civilization. You will also report your opinion as to the improvements which may be made, and the new establishments, to promote the object of the government in civilizing the Indians, which can be advantageously formed.

The moral condition of the Indians will necessarily be very dependent on the character of the trade with them, and a subject so important will, of course, claim your attention. You will report such facts, as may come within your knowledge, as will go to show the state of the trade with them, and the character of the traders, and will suggest such improvements in the present system of Indian trade, as in your opinion will render it better calculated to secure peace between them and us, and will contribute more efficiently to advance their moral condition.

You are so fully apprized of the views of the President in your intended visit to the Indian Tribes, that a farther enumeration of the objects, which are thought interesting, is deemed unnecessary; satisfied, as I am, that your zeal and intelligence will permit nothing to escape your observation, which may be useful to be known to the government.

After you have collected your materials, you will digest the whole into one body, and present it in such form, and accompany it with such reflections and suggestions, as you may deem necessary to accomplish the interesting objects, which it is intended to promote by your tour.

I have the honour to be,
Your obedient Servant,
Signed, J. C. CALHOUN.

Rev. J. Morse, D. D. *now in Washington.*

* * *

NARRATIVE.

In fulfilment of the foregoing commission, I left New-Haven on the 10th of May 1820, with my youngest son, Mr. Richard C. Morse, for my companion, and travelled to the north-west, as far as Green Bay, in the N. W. Territory; a distance, the way we travelled, of 1500 miles. We passed in Steam-Boats to New-York and Albany; thence to Utica in the stage; to Montezuma, ninety-six miles, on the new Canal; thence to Buffalo by stage; thence across Lake Erie to Detroit, and thence to Mackinaw, in the Steam-Boat Walk-in-the-water; thence to L'Arbre Croche, thirty-six miles, in birch canoes; thence to Green Bay, in the U. S. Cutter Dallas, Capt. Knapp; and returned home to New-Haven on nearly the same route, where we arrived on the 30th of August, after an absence of nearly four months. To the Great Preserver of men, we would devoutly render the tribute of praise due to Him, for his goodness manifested in our preservation and prosperity.

In New-York, we remained four days, making preparations for the journey; in Albany two days, for the same purpose; in Canandaigua one day, where I had an interview with J. Parrish, Esq. Indian agent. A council of the Six Nations had been appointed the 1st of June, which I was expected to attend. As, however, the Steam-Boat for Detroit was to depart the 31st May, and the omission to take that opportunity, would delay us a fortnight, deranging all my plans for the west, I left a hasty speech with the Agent, and Rev. Mr. Hyde, to be communicated to the Council,* and embarked in the Steam-Boat.

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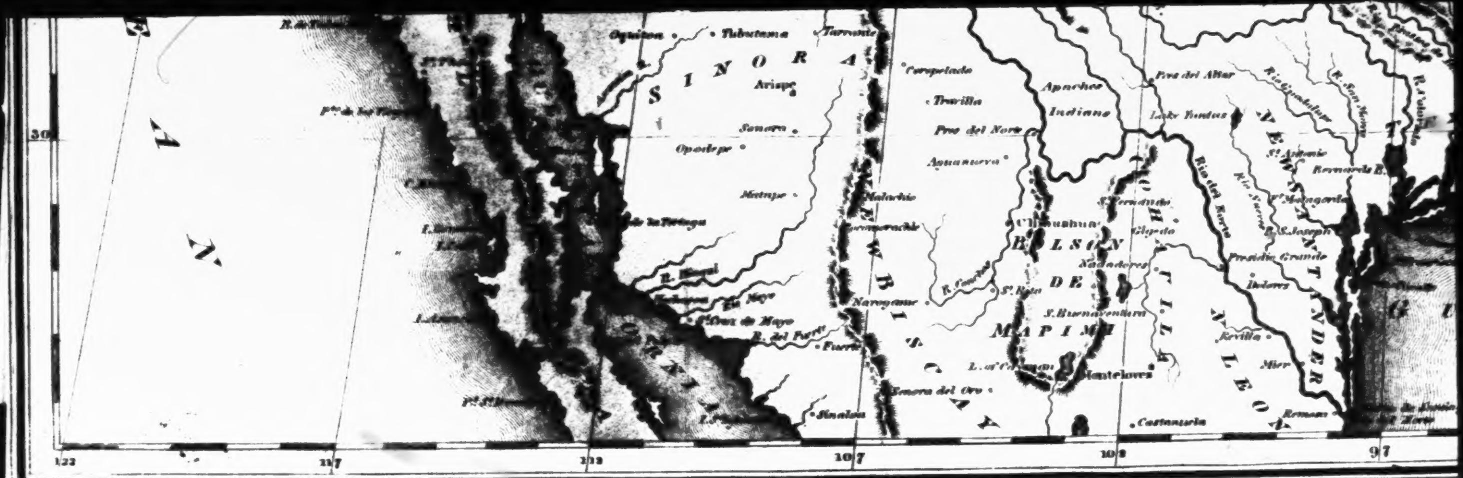
* Appendix A.


SINORA
Oquitoa
Tubutama
Tarrante
Arispe
Sonora
Opodepe
Matape
Carrizal
Truxillo
Pres del Norte
Aguanueva
Apaches
Indiano
Pres del Altar
Lake Tontas
NEW SANTANDER
S. Antonio
Bernardo B.
R. Colorado
Rio del Norte
Chihuahua
S. Fernando
BOLSON DE MAPIMI
COHAHUILA
Nadadores
S. Buenaventura
Presidio Grande
Revilla
Mier
Monteleones
Castanuela
NUEVO LEON
BISCAY
Naropane
Malachio
Sonora del Oro
Sinaloa
R. del Fuerte
Fuerte
Sta. Cruz de Mayo
R. Mayo
R. Hiaqui
Pta. de la Tortuga
OCEAN
CALIFORNIA
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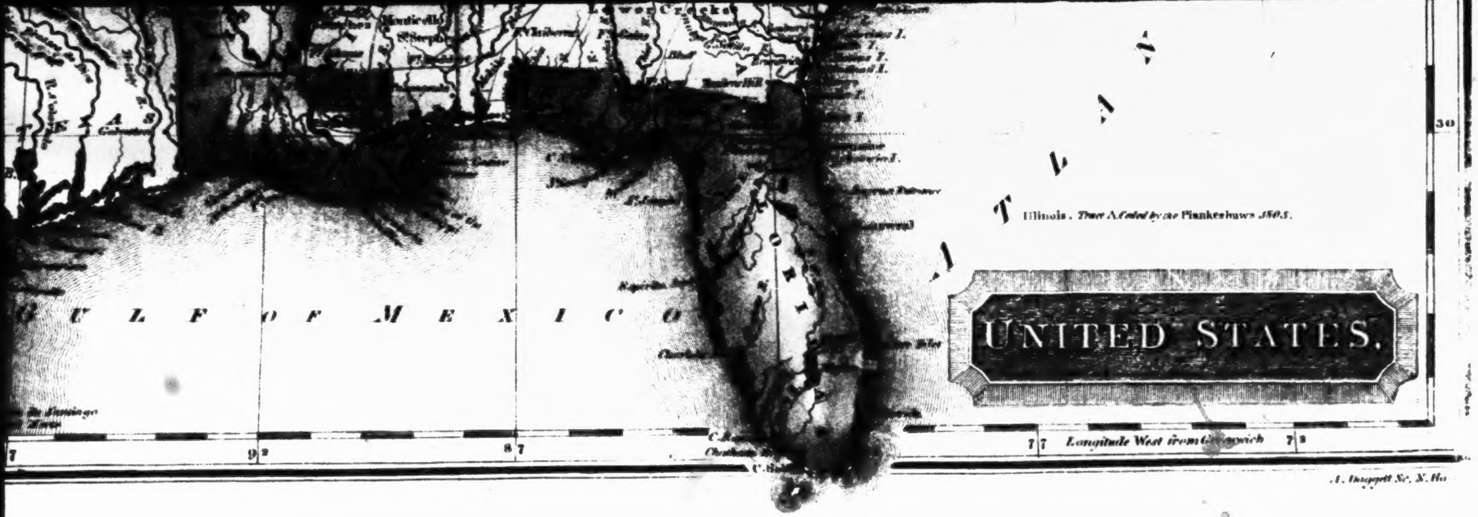

A. Daggett Sc. N. Ha

New Haven May 12. 1823

eſs.rs Howe & Spalding

Gentlemen Please to deliver to Doctor Hotchkiss
boxes, containing each sixty three copies of my Univer-
l Geog.y 2 Vols, in sheets, folded & gathered, one hundred & twenty
sets in all, & charge them to your obd.t

Serv.t J. Morse

At Detroit we spent twelve days. Here is concentered a variety and abundance of valuable information concerning the Indians, out of which I endeavoured to collect whatever related to the various topics specified in my commission.

At Mackinaw, at the military establishment of that Island, we spent sixteen days: from the 17th of June, to the 3d of July, in the family of the Commandant of this post, Capt. Pierce, where we received the kindest attention. Probably there is no situation of more importance to the government of the United States, in promoting the civilization of the Indians, than Mackinaw.*

The contemplated removal of this Military Post, or the principal part of the establishment, to the Saut of St. Mary's, near Lake Superior, to prepare the way for which a purchase has been made of a proper site for such an establishment,† will furnish another very advantageous station for planting an Education Family, whose influence, in connexion with that of Mackinaw, through the medium of the thousands of Indians, and that of the Traders, who annually resort to these stations, may be extended over the whole of the wide territories, bordering on the largest of our Lakes.

At L'Arbre Croche, to which place we were accompanied by Col. George Boyd, the Indian agent at Mackinaw, with his interpreter, Mr. Graverod, we spent a day and a night, in which time Col. Boyd held a Treaty in behalf of the Government of the United States, with the Chiefs of that part of the Ottawa Indians, who reside here, for the purchase of the Martin Islands,‡ which are in the vicinity of Mackinaw. Afterwards I held a conference with them on the subjects of my mission.§

At Green Bay we remained fifteen days, from the 7th, to the 23d of July, in the hospitable family of Col. J. Smith, Commandant at the military post in this place. Green Bay may vie with Mackinaw in its importance, as a place adapted to carry into effect the benevolent plans of the Government in reference to the Indians. This place, and Prairie du Chien, will probably be the future capitals of the N. W. Territory, which is now without any white population, except the garrisons of the U. States, and a few families of mingled French and Indian blood, settled around them. This, therefore, is a country well adapted for the developement of a project to be submitted in its place in this Report. An Education Family, in connexion with the military posts, at each of these two stations, would have a commanding influence on many populous and powerful Indian Tribes, whose influence again would be great, if not controlling, over other large tribes inhabiting along the northern border of the United States, westward, even to the Pacific Ocean. The information which was collected at Green Bay, and the other places above mentioned, will be detailed in the Appendix to this Report.*

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* Appendix B. † Appendix C. ‡ Appendix D. § Appendix E.

We found the Winebagoes and Menominees, who live on Winebago Lake, Fox River, and near Green Bay, in a state of considerable agitation; the former in consequence of the recent murder of two of our men, at Fort Armstrong, by two of their young warriors; the latter, on account of an unauthorized treaty, professedly in behalf of the Government of the United States, which the Indian agent had just concluded with the Menominees, for the purchase of a large tract of their most valued land, on both sides of Fox River.† Nearly all the *real*, acknowledged, chiefs of the nation were strongly opposed to the sale of this land, which they very justly considered, as the most valuable part of their territory. Divisions and contentions immediately succeeded this sale, between those who signed, and those who were opposed to the treaty, one immediate consequence of which was, the murder, while we were at Green Bay, of one of the signers of the treaty. Happily, and for the honor of the Government, and for the union and peace of this tribe, this treaty, after a statement of the facts in the case to the President, was not submitted by him to the Senate, and has not been ratified. The joy expressed by these poor Indians, on receiving intelligence that this treaty was not to go into effect, was correspondent to the extreme grief and depression, which they had previously felt.‡

From all the officers at the several military posts, Superintendants of Indian affairs, Indian agents, Factors, and their interpreters, and the Missionaries and teachers among the tribes we visited; from the Clergy and respectable officers of Government and citizens, in the places in which lay our rout and principal business, we received every desirable civility, kindness and prompt assistance in accomplishing the objects of the Government. The Indians, also, treated us, without a single exception, with much respect and attention, and listened, with their usual politeness, to my communications, as the representative of their great father, the President. Were it not that they are too numerous to be recited, and that it would be invidious to omit any, it would be gratifying to our feelings, to give the names of those who, for the government's sake, from regard to the cause in which we were embarked, as well as for our own sakes, shewed us this respect and kindness.

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* Appendix F. † Appendix G. ‡ Appendix H.

It is a circumstance of regret, that Governor CASS, Superintendant of Indians in the Michigan Territory, from whom I had expected to receive much assistance and information, had, just before our arrival at Detroit, departed on his N. W. Expedition. The disappointment, however, was rendered as little inconvenient to us as possible, by the politeness and ready assistance of Lieut. Gov. WOODBRIDGE, Major General MACOMB, and many other respectable gentlemen of this city.

We were favored on our way with the company of gentlemen of high consideration and intelligence, from whom was derived, not only the usual social gratifications, but much information relative to the object of my mission. We were so fortunate as to be on our way, when Governor CLINTON, General S. VAN RENSSELAER, and other gentlemen, Commissioners, were going to visit the *Grand Erie Canal*,* and enjoyed their company for three or four days, during our ride from Albany to Utica, and on the Canal, from Utica to Montezuma—Judge PLATT, also, was our fellow passenger to Utica,—gentlemen, than whom none could do more, or could be more ready to do what they were able, to promote the views of the Government; particularly in regard to the remnants of the Six Nations residing in the State of New-York.

In crossing Lake Erie, among other respectable passengers, we were gratified in finding the commissioners for settling the Northern boundary of the U. States; Maj. Gen. PETER B. PORTER, and the Hon. ANTHONY BARCLAY, and the gentlemen associated with them; also CHARLES STUART, Esq. of Malden, Upper Canada, who took a deep interest in the objects of my mission, and manifested an ardent desire that the British Government would co-operate with our own, in some *general plan*, that might be formed for the benefit of the Indians within the jurisdiction of both Governments. On this subject, of much importance, as will be shown hereafter, I conversed, at Detroit and Mackinaw, with several intelligent gentlemen, British subjects, who coincided with Mr. Stuart in their feelings and opinions. These conversations suggested the idea of the visit to Canada, which was made in the summer of 1821.

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* Appendix I.

In the feeble state of my health, I felt it to be a peculiar smile of Providence, to be favoured, as we were, from Canandaigua to Mackinaw, and during our stay at the latter place with the company of Dr. Beaumont, Post Surgeon of the 3d Regiment of the U. S. Army, a gentleman of much skill in his profession, and of most amiable and kind dispositions. To him, by means of his medical prescriptions and attentions, I feel indebted, under Providence, for the degree of health, which enabled me to fulfil my duties to the Government, probably even for my life.

On our passage from Detroit to Mackinaw, we had the pleasure of the company of Gen. Macomb, Col. Wool, (who, in his office of Inspector General, for which he seemed peculiarly well fitted, was on his rout to visit and inspect the northern military posts) Capt. Crooks, and Mr. Stewart, and many other gentlemen of respectability. The two gentlemen last named, are intelligent members of the American S. W. Fur Company, conversant with Indians, and had both of them visited Columbia river, and travelled over land, one of them twice, through the wide region inhabited by the Aborigines on both sides of the Rocky Mountains, and on the head waters of the rivers, which pass into the Missouri, and of those which pass directly into the Mississippi. Probably no men have had opportunity to acquire so extensive and accurate a knowledge of this *terra incognita* of our country, as these two gentlemen; and what they had acquired, that was valuable to my object, they have communicated with great readiness and politeness, and also made me acquainted with several of their most intelligent agents, who had resided a number of winters among the interior tribes. From these sources, beside much information of other kinds, I received for my statistical table, the names, numbers, and places of residence, of many tribes, and of not a few, who had never before been visited by white people, and whose names, even, were not before known to us.

We endeavoured to be useful on our way, when there was opportunity, without injury to the main object of my mission, by preaching to the troops of the U. States, at the several military posts which we visited, and at other destitute places, administering the ordinances of religion, and dispensing moral and religious instruction by the distribution of bibles and tracts, establishing Sabbath and other schools, Bible and Tract Societies, and laying foundations for a stated ministry of the Gospel, and the permanent support of schools for the education of the rising generation. Our efforts of this kind, I have reason to hope, have been crowned with the blessing of God, and will issue, at no distant period, in measures beneficial to many of the destitute, who otherwise would have been left to grow up in ignorance and vice.

I considered improvements of this kind, in these destitute places, as having an important bearing and influence on the benevolent project of the Government, in regard to the Indians; whose intercourse with these military posts, and with the inhabitants of these villages, is frequent and extensive. In these circumstances, good examples in the soldiers and citizens will be of much advantage to their Indian visitants. To make these soldiers and citizens good, of course, is doing good to the Indians. These observations apply with peculiar force to the inhabitants of Mackinaw and Green Bay, which places are regularly frequented by large numbers of the Indians, and in these places the establishments mentioned above were made.

I add, that the season was remarkably fine. We suffered no hindrance in our journey from unfavorable weather or any disaster. By the aid which I received, under a kind Providence, though my health was extremely feeble for a tour so extensive and of so much fatigue and responsibility, I was enabled to collect much information on the several topics specified in my commission. This will be found in as much order, as the nature of the several topics will admit, in the Appendix to this Report.

TOUR INTO CANADA.

Conceiving that it was within the spirit and meaning of my commission, and that it might, in various ways, aid essentially the accomplishment of the grand object of the Government in respect to the Indians, I left home on the 4th of July 1821, with a view to visit both the Canadas, and to ascertain the feelings and views of the Governors and principal men in those provinces, on the subject of the civilization and moral and religious improvement of the Indians, within their respective jurisdictions, and whether their co-operation, in such manner as they should deem proper, might be expected.* I proceeded by way of Buffalo, Niagara Falls and Town, to York, the seat of the government of Upper Canada, where I arrived the 3d of August; and the same day had a very full and satisfactory conversation with His Excellency, Sir PEREGRINE MAITLAND, on the subject of my visit, the result of which will be found in the following letter, which I had the honor to address to you from Niagara.

NIAGARA, August 5th, 1821.

Dear Sir,

I HAVE just returned to this place from a visit to His Excellency PEREGRINE MAITLAND, Governor of Upper Canada, at York. He received me with much civility, in a manner respectful to the Government under whose commission I had been acting; heard my communications with an attention, which indicated deep interest in them; communicated, in turn, what had been done, and was now doing, for the Indians in this Province; expressed in strong terms his approbation of what was doing in the U. States, for the benefit of our Indians; rejoiced very sincerely in our success, and manifested his readiness to co-operate with us in all suitable ways and measures practicable for the accomplishment of the great and common object in view, the complete civilization of the Indians. A plan of future proceeding in this business was proposed by him, to which I gave my ready assent.* He will confer with Governor DALHOUSIE, now on a tour in the western part of this province, on this subject, and of whose approbation of the benevolent design, of doing good to the Indians, he entertains no doubt.

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* A summary Journal of this Tour is given in the Appendix K.

I have conversed also with the Hon. and Rev. Dr. STRACHAN, and other gentlemen of York; and with the Hon. WILLIAM CLAUS, Deputy Inspector General of Indian Affairs, in Upper Canada, and a considerable number of other respectable gentlemen in Niagara, on this business, and by all am assured of their warm approbation of it, and have their promises of cordial support.

A foundation, I trust, is thus laid for future intercourse and co-operation between the Governments, and respectable and influential individuals in these Provinces, and our own Government and individuals connected with it, which will tend to harmonize and strengthen the efforts which shall in future be made, each within their respective jurisdictions, to raise the long neglected native tribes, whom the Providence of God has placed under our care, as christian nations, from their present state of ignorance and wretchedness, to the enjoyment, with us, of all the blessings of civilization, and of our holy religion. In all events, I shall never regret, that I have made this visit and effort to accomplish an object obviously good, and of deep importance. The gratifications I have enjoyed in the polite and favourable manner in which my communications were received, as well as in other respects, are an abundant reward for all the fatigues and privations I have endured in so long a tour, in so hot a season, and far away from my family.

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* The plan suggested was, that a correspondence should be opened and continued between the Honourable and Reverend Dr. STUART of Lower Canada and myself on the subject at large, under his, the Governor's sanction, and that in this form he would most cheerfully give the business his influence. A letter, accordingly, introducing and opening the subject, has been forwarded to Dr. STUART.

The absence of Governor DALHOUSIE, prevented my going, as I had intended, to Montreal and Quebec, and of course my ascertaining from personal conversation, the feelings and opinions of a number of respectable gentlemen in those places, particularly Chief Justice SEWALL, and Sir WILLIAM JOHNSON, Bart. Inspector General of Indian Affairs, to whom I had letters of introduction. These letters have been since forwarded, with letters explaining fully the design of my intended visit to them. Their answers have not yet been received.

I am, dear Sir, with high consideration and esteem,

Your obedient Servant,
JEDIDIAH MORSE.

Hon. John C. Calhoun, *Secretary of War.*

PRELIMINARY REMARKS.

1. On the difficulties peculiar to this subject, of which the reader of this report should be apprized in the outset. Accuracy in regard to the names, numbers, and situations of the numerous Indian Tribes, which are spread over our widely extended territory; and in the spelling of their names, seeing that these tribes, in not a single instance, have a *written* language, is not pretended, nor must absolute correctness be expected.

The nature of these subjects precludes accuracy. No individual can visit the whole territory inhabited by the Indians and personally make the necessary inquiries. Even this, could it be done, would not prevent mistakes. Information is derived from many sources, on which different degrees of reliance are to be placed. No standard of spelling and pronouncing Indian names, has yet been agreed on, though we have several learned and able dissertations on this subject.* The same tribes are called by different names, by the French, English, and Spaniards, and even by the Indians themselves. The Winebago Tribe, for example, is called by the French, *Puant;* by the Sioux, *Ho-tonka*—among themselves their name is *O-shun-gu-lap*. The Fox Tribe is called by the Chip-pa-was, *Ot-tah-gah-mie;* by the Sauks, or Sacs, *Mus-quah-kie*; by the Sioux, *Mich-en-dick-er;* by the Winebagoes, *O-sher-a-ca;* and by the French, *Renard:* and so of others. Our acquaintance with many tribes is but commencing, and with many more, contained in our Table, we have only the uncertain information of travellers, who have barely passed through, or only near, their villages. I can only say, I have been fully aware of these difficulties, and have met them with diligence and fidelity, and have employed my best and most assiduous endeavors to lay before the Government, as full and correct a view of the numbers and actual situation of the *whole* Indian population within their jurisdiction, as my information and materials would admit. It is a subject, indeed, in which accuracy is not now required. Enough is given for present use;—enough to show us our object with sufficient distinctness, and to *commence* our operations for the attainment of it. Our advances in knowledge of the names, numbers and situation of the western tribes, will keep pace with the advance of our operations. We shall always know enough on this subject, to enable us to do *present* duty.

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* By P. S. Duponceau, Esq. Rev. John Heckewelder, Hon. John Pickering, Esq. Rev. Dr. Jarvis, and others.

2. My second remark relates to the nature of the *composition* of this report. The body of it is not intended to be *original*, but to consist of existing facts and materials, now scattered in many books and manuscripts, which it is important should be collected and arranged, for convenient use, under proper heads. To accomplish this, so far as it has been accomplished in this volume, has cost no small labor.

The *length* of the report will excite no surprize in the mind of any one, who will reflect a moment on the extent of my commissions, the magnitude of the subject, the number and variety of facts and materials relating to it, and the deep interest happily excited concerning it, both in the civil and religious community.

Names, Numbers and places of Residence, of Indian Tribes in the United States.

The following article in my instructions, is the first in order:

I. " You will particularly ascertain, as far as practicable, the number of the various tribes which you may visit, and those adjacent."

I have taken the liberty to give a liberal construction to this article; and as the object of the government is to attempt the civilization of the Indians *generally*, I have prepared, with no small labor, from the most authentic materials which I could command, a *Statistical Table*, embracing the names and numbers of all the tribes within the jurisdiction of the United States, and have accompanied this Table with a map, shewing, as far as is known, where each tribe resides. [*The reader is referred to the Table and Map, preceding the Title page.*]

II. After the foregoing general tabular and map views, of a *preliminary* nature, I proceed to give, in order, such particular accounts of the several tribes enumerated in the table, as shall exhibit, what my commission requires, "the actual condition" of the Indian Tribes—particularly "the extent of their respective territories, with the nature of their soil and climate, their modes of life, customs, laws and political institutions,—the character and dispositions of their principal and most influential men; the number of schools, their position, the number of teachers—of scholars of each sex, the plan of education, with the degree of success which appears to attend the respective schools, and the disposition, which appears to exist in the tribes, and with their chief men, to promote among them civilization."

The body of the information collected in compliance with the part of my commission above recited, I have, for obvious reasons, thrown into an *Appendix*, to which reference may be had for facts and information in detail, to establish and illustrate the different branches of this Report.

In this part of my Report, I shall make general, summary remarks only, on the various nations of Indians, in the order they are mentioned in the Table, beginning with the Remnants of the Tribes remaining in

NEW-ENGLAND.

A particular account of these several tribes is given in the Appendix.* These Indians are all provided for, both as to instruction and comfort, by the governments and religious associations, of the several states in which they reside, as far as they will, in their present situation, receive these blessings. Should the Government of the United States, provide an Asylum for the remnants of these depressed and wretched people, who have been long insulated, corrupting and wasting away in the midst of us, a portion of them might be persuaded to take shelter in it from the ruin which otherwise seems inevitably to await them. The body of them, however, would doubtless prefer to remain where they are, for this prominent reason, among others, that very few of them are of unmixed blood. The others, having intermarried with the lowest classes of white people and negroes, and feeling no sympathy with Indians of pure blood, would not be comfortable, or happy, or of wholesome influence, if removed and planted among them. In the view given of the history, and present state, of these tribes, we may see the results of past experiments; and continue those means which have been successful, and correct, or abandon those, which have proved abortive. On these tribes, formerly, and on others now extinct, were bestowed the Missionary labors almost single handed, of Eliot, the Mayhews, Edwards, the Sergeants, Kirkland, Wheelock, Badger, Occum and others, whose zeal, trials, and faithful services, are remembered and recorded on earth, and, we doubt not, in heaven.

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* Appendix L.

NEW-YORK.

In this State, are what remain in the United States, of the celebrated confederacy of the *Six Nations*, with the Stockbridge, Brotherton, and some of a few other tribes, who are planted on lands given them principally by the Oneidas and Senecas. Of the present state of these Indians, in all the particulars desired by the Government, a full account will be found in the Appendix.* There is a division among them on the subject of removal. The greater part, probably, at present, choose to remain on their several Reservations; and they are supported in this choice by some religious associations and individuals, who believe that they can, to more advantage, be civilized where they are, than in any place to which they could be removed. My own opinion, however, and that of many others, and of a large part of the Indians themselves, is different. A removal of these, and of all other reduced tribes, in the settled parts of our country, and their colonization on some sequestered spot, selected and prepared with judgment, and liberality, under the direction and patronage of the Government, would place them in circumstances for improvement, far more eligible than those in which they are now placed. The spot which has been lately selected, and purchased of the Winebago and Menomine Indians, on Fox river, in the N. W. Territory, by a delegation from the Stockbridge, Oneida, St. Regis, and some other tribes, at the head of which was Mr. Eleazer Williams, I consider as judiciously chosen for this purpose. After those who are now willing to go, shall have settled in this chosen and pleasant country, under the auspices of the Government, and some religious Association, who will plant Education Families among them, there is little doubt, in my own mind, but more of these, and other reduced and feeble tribes, and ultimately the whole, or nearly all of this class, will voluntarily, or with a little persuasion and assistance follow them. But more will be found on this prominent subject in the Appendix, F. G. H.

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* Appendix M.

All these tribes remaining in New-York, have been supplied for many years with more or less of religious and moral instruction; several houses for public worship have been erected for their use; schools established, various kinds of mills have been built, tools for husbandry and for carrying on several of the mechanical arts, furnished, and other means employed for the general improvement of these Indians. Besides what has been done for them in these ways by the Legislature and religious Associations of the State in which they reside, the Society in Scotland for propagating Christian Knowledge, the Society for propagating the Gospel among the Indians and others in North-America, established in Boston and vicinity, and the Corporation of Harvard College, have supported for many years, one or more Missionaries and school-masters among the Oneida and Stockbridge Indians.

These means have not been used without very apparent good effects. Whole tribes have been converted from Paganism to Christianity; many hopeful converts have been made to the faith of the Gospel; churches, respectable for their numbers, have been formed; the ordinances of religion have been regularly administered; church music has been successfully cultivated; valuable improvements have been made in agriculture, manufactures and some of the most useful and necessary mechanic arts, and in their dwellings, and style of living. Some of them are wealthy, in cattle, and other stock, and in the produce of their farms; numbers have made such advances in the common branches of knowledge, reading, writing, and arithmetic, as to become teachers of schools—and some have risen to be respectable religious teachers. Among these last is Mr. Williams, who has just been named, who is of Indian descent, and who for several years has officiated successfully in the Episcopal forms of worship, as the religious Teacher of the Oneidas. All these improvements, however, have fallen short of the public expectations, and seem not to have produced generally that encouragement to continued and increased exertion, which the friends to the happiness of the Indians had hoped. The success of these efforts has doubtless been much obstructed by the influence of low and depraved white people, who have insinuated themselves among these Indians, and whose interest it is to keep them ignorant; and whose exertions, of course, would be against all improvements. The imperfect plans upon which these benevolent efforts have been made, have lessened their good effects. As the new plans to be submitted, provide against these evils and defects of both kinds, past experience should in no degree discourage new attempts on new plans, the wisdom and efficacy of which have been tested by a variety and succession of experiments.

The aid given by the Government to religious Associations, who have made establishments for the improvement of several portions of these Indians, appears to have been judiciously bestowed, and probably is the full proportion of the fund, placed at the disposal of the President for the civilization of the Indians, which should be appropriated to the tribes in this section of our country. An Education Family, formed and organized on the plan hereafter recommended, would be able to impart all necessary instruction to a much larger number than now dwell together in any part of the state of New-York; and hence may be drawn a weighty argument in favor of their colinization. It would economise, to a great extent, our means and labor for the benefit of these Indians. A large family, embracing instructors in all branches of useful knowledge, might superintend and conduct the education of a large body of Indians.

OHIO.

I have given in the Appendix,* so full an account of the Indians, who remain in this State, in answer to the enquiries of the Government, that very few observations remain to be made in this place. It seems not easy te reconcile the accounts given of the feelings and opinions of the Delawares, by the Indian Agent, and the Rev. Mr. Sergeant.† These differences render it difficult to determine the real state of facts. Very considerable attention has been paid to the instruction of these Indians by several denominations of Christians, more especially by the Society of Friends, and the favorable results are stated. Several remarks of Rev. Mr. Hoge in his letter,‡ are worthy of special notice, particularly the following. "They (the Indians) begin to be convinced, that their migratory life is unfriendly to their welfare; that it will soon be impossible to gain subsistence by hunting; that they must have recourse to agriculture and the mechanic arts." These convictions are undoubtedly fast becoming *general* among the sensible part of the tribes within the circle of our settlements.

On the subject of Colonization, the reply of Richardville,§ expresses the sentiments of some of the Indians, who have a controlling influence over their respective tribes. "I think," says this sensible Chief, in answer to my question to him—"I think the plan of collecting the Indians now scattered, into large bodies, for the purpose of educating them with more convenience, and at less expense, both practicable and advantageous."

* Appendix O. † Appendix P. ‡ Appendix Q. § Appendix R.

MICHIGAN AND NORTH WEST TERRITORIES.

I put these together, because, though distinct territories, they are at present under one Government, administered by one Governor. Some parts of these Territories, as Detroit, Mackinaw, Green Bay, and Prairie du Chien, have been places of renown in ancient and modern wars; but the countries around them, till very lately, remained unexplored, known only to the native tribes, who occupied them as their hunting grounds. Within a few years, these territories have risen into such importance, as that the Govornment of the United States, by their appointed Agents, have explored them to their remotest corners. Bordering, to a great extent, on the line which divides the United States from the British colony of Upper Canada, embracing points of much importance in conducting our Indian Trade, it has been thought necessary to be acquainted with them, that we might be the better able to avail ourselves of the advantages which belong to us, and to defend ourselves against encroachments. The survey of this wide spread wilderness has brought to our knowledge large bodies of Indians, hitherto known only to a few, who have been in the practice of trading with them.

At different, distant, and commanding points within these Territories, five military posts have been established, and a sixth is in contemplation.* These posts are intended to protect our rights in carrying on the Indian trade, and to exert an influence to preserve peace on these borders between us and the Indians, and between their different tribes, and to protect and aid any Education establishments which may be made in their vicinity. These circumstances, with that which has often been brought up to view, the selection of some part of these Territories, as the seat of a colony of Indians; and another, that this is the part of our country which I have personally visited, have led me to give a full and particular account of them. The view of them, which will be found in the Appendix,† renders it unnecessary here to add any further information on the several topics enumerated in my Commission. The whole of these Territories constitute one great field for moral cultivation; and when Education Families shall have been planted at the different military posts, a plan seriously contemplated, of immense importance; and which it is hoped will shortly be carried into effect, a channel, through them, will be opened to many large tribes W. of the Mississippi, to the Council Bluffs. Here again a military post is established, and a large Education Family are ready to occupy this commanding station.[*] All the tribes within the United States, N. of the Missouri, as far W. as the Council Bluffs, and beyond them, placed between these posts and these families, may be made to feel, in a greater or less degree, their combined, controlling, civilizing, and reforming influence.

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* Detroit, Mackinaw, Green Bay, Prairie du Chien, St. Peters, near St. Anthony's Falls—and one is contemplated at the Saut of St. Mary's.

† Appendix S.

INDIANA AND ILLINOIS.

Our table shews what tribes inhabit, or rather *did once* inhabit, these states. The most of them have sold their lands and are either still lingering on them, unwilling to take a last look over the fertile fields, which they once called their own, and at the mounds which contain the bones of many generations of their ancestors; or they are scattered, and roaming without a home in the territories of strangers. Not many years since, we could point to the populous villages of these Indians, and knew where to direct our efforts for their benefit. Now we may ask the question "Where are they?" and there is no one among us who is able to give an answer. The most of them, however, are already gone, or are going, beyond the Mississippi, to some spot selected, or to be selected,[†] for their future "permanent," residence.[‡]

[*] Appendix T. [†] Appendix U.

[‡] I cannot deny myself the melancholy gratification of inserting here the following pertinent and touching specimen of

Descriptive Eloquence.

"This charming country," speaking of a part of Virginia, "belonged to the Indians; over these fields, and through these forests, their beloved forefathers once, in careless gaiety, pursued their sports and hunted their game;

This important change in the situation of these tribes is now in operation, and till it shall be completed, nothing definite can be either said or done as to their civilization or religious instruction. Very valuable information relating to some of the tribes who have inhabited, and are still within the limits of these states, I have recorded in the appendix,* in hope that while it answers the enquiries of the Government, it may come into use, when these Indians shall have found, if they ever do find, an *unmolested* home.

KENTUCKY.

I have no knowledge that any Indians are remaining in this State. The Board of managers of the Baptist General Convention, under the conviction that the better way to do effectual good to the Indians is to "bring them from the recesses of the forest, and inure them to the usages of civilized life, and in the hope, that they might themselves become the instructors of their brethren," have established a School for the above purpose, at the Great Crossings in this State, which has lately been removed by the Board, to Rogersville in Missouri. They have the assurance of the Secretary of War, of receiving $250, for promoting this object.

PENNSYLVANIA.

Few of the Indians mentioned in the Table, as having resided in this State, thirty years ago, are now to be found. They have

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every returning day found them the sole, the peaceful, the happy proprietors of this extensive domain. But the white man came, and lo! the animated chase, the feast, the dance, the song, of fearless thoughtless joy, were over. Ever since, they have been made to drink of the bitter cup of humiliation; treated like dogs, their lives, their liberties, the sport of the white men—their country, and the graves of their fathers, torn from them in cruel succession; until, driven from river to river, from forest to forest, and through a period of two hundred years rolled back, nation upon nation, they find themselves fugitives, vagrants, and strangers in their own country!" *British Spy.*

* Appendix V.

been scattered and diminished in the manner that hundreds of other tribes have been before them.

VIRGINIA.

Nottaways, Pamunkies, and Mattaponies.

Of these tribes, twenty-seven of the former, and a still less number of the two latter, it seems are all that remain of those numerous tribes, who once constituted the formidable Powhatan confederacy.

The Nottaways possess 27,000 acres of excellent land, on the W. bank of the river which bears their name, a small portion of which only, is under cultivation. A woman of this tribe, about sixty years old, named Edie Turner, is its present reigning Queen. Though uneducated, she has good sense, easy and fluent in conversation, has a well furnished and comfortable cottage—has horses, cows, and other domestic animals, and manages her farming and other business with discretion and profit. This Queen, and two others, of the most aged of the tribe, are all who now speak the ancient, or Nottaway, or Powhatan language. This language is said to be evidently of Celtic origin, and in expression and harmony, is equal to either the Erse, Irish or Welsh. It has two genders, masculine and feminine, three degrees of comparison, and two articles. Its verbs are very irregular.*

It would be easy, and of some importance, to preserve a specimen of this language. We do not know that they have ever been visited by missionaries, or favored with schools, or teachers in agriculture, or the mechanic arts.

SOUTH CAROLINA.

When this State was first settled by the English, it was inhabited by twenty-eight tribes of Indians. The principal of these, were the Cherokees, Catawbas, Creeks, Chickasaws and Choctaws. The Cherokees inhabited the Western part of the State which they sold in 1777, and retired over the mountains, W. where they now reside. The Catawbas dwell on the river which bears this name, in the Northern border of the State, partly in North Carolina, lat. 34°. 49.′ N. on a Reservation of 144,000 acres, granted by the Proprietory Government, where there is still a remnant of about four hundred and fifty souls, all that remain of the bravest, the most formidable, and generous enemies of the Six Nations. All the twenty-eight *original* tribes, excepting those above named have disappeared.*

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*I am indebted for the foregoing information to an anonymous article under the head of Petersburg, (Va.) March 17, 1820.

GEORGIA.

The Creeks and a part of the Cherokees reside in the Western parts of this State. An account of these tribes is given in the Appendix.† Overtures have heretofore been made to the Creeks to introduce among them Education Families, upon the plan of those established among the Cherokees and Choctaws. But their minds, irritated by the recent wars with them, on the part of the United States, were not at the time, in a proper frame to listen to these overtures. Lately, however, they have manifested more favorable dispositions in regard to this subject, and the General Convention of Baptists are directing their attention to them. Their numbers are such as will require more Education Families, to give instruction to all, than this Convention will be able to supply. This tribe, respectable in numbers and character, dwelling in the midst of us, and connected with several of the tribes West of the Mississippi, among whom, emigrants from this tribe are mingled, demand the special attention of the Government and of the Christian community. This tribe, with the three adjoining, the Cherokees, Choctaws, and Chickasaws, are in situations and circumstances very favorable to be educated where they are, raised to the rank and privileges of citizens, and merged in the mass of the nation. On these tribes we hope the Government will make the experiment of the practicability of a complete civilization of Indians. The success of the institutions of the American Board of Commissioners for Foreign Missions, now in operation among two of these tribes, the Cherokees and Choctaws, is in a high degree favorable to such an experiment.

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* Appendix W.

† Appendix X.

FLORIDA.

There are, in East Florida, about twelve hundred pure blooded Seminole Indians, and a number of Creeks and of other tribes, a mixed body, not numerous, scattered along the Northern border of this Territory, and on the coast of the Gulf of Mexico, near Tampa Bay. Of these Indians, and of their country, &c. a particular account is given in the Appendix.* Before the wars of 1812 and since, these Indians with their negro slaves, lived in comfort, and many of them were wealthy in cattle and horses. But these wars have broken them up, destroyed great numbers of their bravest warriors and chiefs ; also their villages and cattle, and thrown them into a state, most distressing and pitiable. Efforts are making, with prospects of success, to collect all these Indians into one body, to make them comfortable, to educate and civilize them. They are willing and desirous to receive these blessings.

ALABAMA, MISSISSIPPI, TENNESSEE.

In these states reside the Cherokees (principally) the Choctaws and Chicasaws, of whom some remarks have been made under the head of Georgia, to which the reader is referred. These tribes, the two former particularly, have lately attracted an unusual share of the public attention, in consequence of the operations going forward among them for their civil and religious improvement. Of the state of these tribes, and of the measures devised and put in operation for their benefit, by the American Board of Commissioners, under the patronage of the Government, an account is given in the Appendix.†

* Appendix Y.

† Appendix A. a.

State and Territories west of the Mississippi.

Having taken a brief survey of the Indians east of the Mississippi I pass over that river, and in the order of the Table, give such information of the numerous tribes west of it, to the Pacific Ocean, as I have been able to collect. No measures have been taken to convey the blessings of civilization and of the Gospel, to any of these tribes, (if we except what a few Catholic Priests have done among some of the northern nations) till within the last two years. During this period, Education Families have been established among the Osages, and a portion of the Cherokee tribe, who have lately migrated and settled on Arkansaw river ; and another large family are prepared to plant themselves at the Council Bluffs.* These will be noticed in their place. I begin with

The Tribes north of the Missouri, and west of the Mississippi rivers.

Of these tribes I have received, in a letter from Mr. Daniel Harmon, an Indian Trader, the following summary information. "From 1800 to 1806, I resided in that extensive plain country, which lies between the Mississippi, Missouri, Red and Se-se-satchewine rivers, bounded west by the Rocky Mountains. This country lies between 44°, and 52° N. Lat. The climate is about the same as in Canada. The soil, generally, is good. There is on it but little timber, or wood of any kind. There are plains of more than one hundred miles in extent, on which there is not a shrub to be seen. The natives, when travelling over these plains, use Buffalo dung, which burns like peat, for fuel.

Scattered over this wide tract of country, there may be 12 or 15,000 Indians, some say more, of the following tribes, viz. Crees or Kristineaux, Assiniboins, Mandans, Rapids, Blackfeet, Blood Indians, Sursees, and a few of the Coutouns. The body of the latter tribe are spread over the Rocky Mountains, and west of them.†

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* See Rev. Mr. Badger's letter, Appendix B b.

† These are probably the same nation, described to me by Capt. Ramsay Crooks, under the name of Shoshonee, or Snake Indians. They are, he states,

"I know of no Indians," says Mr. H. "who I think would more readily receive Education Families among them, than those above mentioned. The Crees, indeed, are more than half civilized already. When Canada fell into the hands of Great Britain, there were, at that period, two Catholic Priests among these Indians; and in 1817 or 18, there went another, who still resides on the Red River, where Lord Selkirk has attempted to establish a colony, of which an account is given in the Appendix.*

Since the above letter was received, Mr. Harmon has published his Journal. From this and other sources, some further account of these Indians is given in the Appendix.†

From the information Mr. Harmon has given of the dispositions of these Indians, we may hope, that the way is already prepared for introducing among them the blessings of civilization, and the Gospel.

Of the Tribes between the Missouri and Red rivers, west of the Mississippi, and east of the Rocky Mountains.

By a reference to the Table, it will be seen, that within the limits above specified, there are more than 100,000 Indians. In different and very advantageous positions, in the midst of this population, are planted already three Education Families, one at

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very numerous, about 30,000 souls, and formerly occupied the fine Buffalo country north of the Missouri, along the Rocky Mountains. But the Blackfeet Indians, about 10,000 souls, living east of the Shoshonees, on the waters of Assiniboin river, meeting with the British fur traders, obtained of them fire arms. With these they attacked the Shoshonees, who having no other weapons of defence than bows and arrows, were driven into, and even across, the Rocky Mountains. They now dwell miserably in these mountains, and five hundred miles beyond them, in a country, with few exceptions, barren and rugged in the extreme, and without game. They barely subsist on fish, and a great variety of roots, found in different places, have no huts, are attached to no place, have no home. The climate is very fine, the cold moderate, the heat not oppressive, and rain very uncommon.

* Appendix C c. † Appendix D d.

Dwight,* among the Cherokees, on Arkansaw river, established by the American Board of Commissioners for Foreign Missions, two by the United Foreign Missionary Society, among the Great and Little Osages, at *Harmony* and *Union*. More are in contemplation, one particularly at the Council Bluffs. These establishments are on the plan of those planted among the Cherokees and Choctaws. The one contemplated at Council Bluffs is planned on a larger scale, and is to consist, if carried into effect, of a little *colony* of christians. Its intended size is well suited to the interior and important station, which it is to occupy, and the large connexion it will have by branch establishments, with surrounding tribes. For more particular information concerning these Education stations, and of the tribes with which they are connected, and over whom they may obtain ultimate influence, and the country they inhabit, see Appendix.† From the facts which will here be found, it will appear, that the great work of educating this large portion of Indians, and preparing them to exercise and enjoy with us the rights and blessings of citizens, has already commenced with very promising prospects. Perseverance can hardly fail to secure success.

Of the Indians in Louisiana, and others between Red River, and the Rio del Norte.

In our Table are given the names, numbers and locations of these tribes, furnished by Col. Trimble, with an account of their present state, peculiarly appropriate to the views of the Government, which may be found in the Appendix.‡ Though a large part of these tribes are without the limits of the United States, their connexion with our Indians is such, as renders it important that we know their situation, in order the better to make arrangements for the education of those who are under the jurisdiction and care of our own Government.

Among these Indians, it will appear from the Table, are scattered in considerable numbers, emigrants from the Cherokee,

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* Named after the late President Dwight.

† Appendix E e. ‡ Appendix F f.

Choctaw, Delaware and other tribes, residing on this side of the Mississippi. These, in time, may constitute a valuable medium of communication with the tribes among whom they are now mingled; being acquainted with the languages of these tribes. Indian youth, of the tribes above named, now receiving education at Cornwall,* and in the Cherokee and Choctaw schools, would have access to, and influence with those of their own tribes and language, and through them, with those among whom these emigrants reside, and may become in due time, very important members of Education Families, which will probably be planted among these Indians.

Indians beyond the Rocky Mountains.

In the Table is given, from the most authentic sources to which I have had access, which I believe to be the best existing in our country, a list of the Indian Tribes West of the Rocky Mountains. With the names, numbers, and places of residence, of these tribes, Messrs. Crooks & Stuart, (to whom I am indebted for the body of information contained in the Table, as well as for that which follows it,) gave me a concise description of these Indians, and of their country, which I here insert. This description embraces several tribes, and their country, immediately on this side the Rocky Mountains, a region hitherto unexplored, through which the gentlemen above named passed, and where they spent a winter.

" The sources of Big Horn river, a branch of the Yellow Stone, of Rio del Norte, a water of the Gulf of Mexico, and of the East Fork of Lewis' river, a water of the Pacific Ocean, are within half a mile of each other, in about lat. 43°."

" From the Pacific Ocean, ascending Columbia river, 160 miles, to the Rapids, is a broken, heavy timbered country, mostly of the pine species. From this point the woods gradually diminish for sixty miles farther up the river, where timber wholly disappears, and no growth is found, but stinted pines, and shrub oaks. Except on the spurs of the Rocky Mountains, which extend west to within four hundred miles of the Pacific Ocean, the face of the country, generally, presents a continuation of rocks and sand, with very little vegetation of any kind, except a few tracts scattered along the banks of the rivers. It is in fact a barren desert. The spurs of the mountain, and the main chain, indeed, are covered with pines. From these east, to the Missouri, the same barrenness, as to the growth of timber, prevails, but the soil is better, producing grass sufficient to feed large herds of buffalo. On the west side of the mountains, no wood of any kind is found, not even on the low bottom lands." "I have travelled," says Mr. Crooks, "several hundreds of miles along the *Ky-eye-nam* river, without meeting with any thing larger than the common willow. The Indians in this desert waste subsist on fish and roots. There is here very little game."

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* See an account of this School, Appendix G g.

"A town, called *Astoria*, named after John Jacob Astor, Esq. of New-York, was established on Columbia river, fifteen miles from its mouth, in the spring of 1811. At this period, there were here about one hundred and twenty men. In 1813, this place was captured by the British, but afterwards given up, by treaty, in which it was stipulated, that the British, should have liberty, for ten years, to trade with the Indians in the vicinity of this coast, in common with the Americans.

"At the falls of the Columbia river, are collected Indians of different tribes, in large numbers, particularly the Hellwits. Here is an immense salmon fishery. Some of this species of fish, caught here, weigh sixty pounds, and the average is fifteen pounds, of fine flavor. These fish, dried by the sun, are the principal food of the Indians. From the Falls, to the junction of Lewis' river with the Columbia, on the south side, are no Indians. On the north side, the first one hundred miles above the Falls, is inhabited by the Hellwitts tribe.

"East of the Rocky Mountains, scattering timber grows on the bottom lands, but not a twig on the upland.

"The eye meets with no other obstruction than it would in the midst of the ocean. There is abundance of salt in this region. Stone is not uncommon; but not a solitary indication of coal, after leaving the main stream of the Missouri.

"About the year 1802, a war party of the Pawnee Indians brought the small pox from New-Mexico, to the borders of the Missouri. It spread its ravages over a great part of this region, and destroyed more than half its population. Since this period, their numbers have slowly increased."

An Education Family might be planted on some part of Columbia, on *Wallaumut*, (erroneously called *Multnomah*) river, with safety, and advantage to this populous region of Indians, and some of our religious Associations are directing their attention to this place, and intending to sieze the first opening, for establishing here such a family of a large and respectable size. Several promising young men have offered themselves already for this service. Should the Government establish a military post here,* it will be very important for reasons stated in another part of this Report, that an Education Family, and an Indian Agency should be planted, at the same time, near it. These Indians, who have hitherto had but little intercourse with white people, should see them, in the outset of this intercourse, and also in continuance, in an attitude adapted to make, and to cherish, impressions favorable to civilization and christianity. This establishment, should it be made, will be an important link in the chain of intercourse between the United States and the islands of the Pacific Ocean.

INDIAN TRADE.

III. The third article in my commission relates to Indian trade. "The moral condition of the Indians," my commission states, "will necessarily be very dependent on the character of the trade with them; and a subject so important will, of course, claim your attention. You will report such facts as may come within your knowledge, as will go to shew the state of the trade with them, and the character of the traders, and will suggest such improvements in the present system of Indian trade, as in your opinion will render it better calculated to secure peace between them and us, and will contribute more efficiently to advance their moral condition."

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* Appendix H h.

On this topic, of primary importance, I shall simply state the information received in answer to my enquiries, and at the close make such suggestions as have occurred to my own mind, in reflecting on this information.*

Three alternatives, only, appear to present themselves to the the choice of the Government.

1. Whether the present *mixed* plan of conducting trade with the Indians shall be continued, partly by the government, on the capital deposited in the hands of the Superintendant of Indian Trade, and partly by licensed traders; or,

2. Whether the Government will increase their capital to a suitable sum for the purpose of furnishing a full supply of goods for the Indians, and take the whole trade into their own hands; or,

3. Whether the Government will withdraw their capital, and give up the trade wholly to licensed traders, under suitable regulations and restrictions; leaving this species of commerce, thus regulated by law, like all other branches of trade, to be carried on by those who shall engage in it, in their own way.

Among the evils resulting from the present *mixed* mode of conducting the Indian Trade, Col. Bowyer, late Indian Agent at Green Bay, stated to me verbally, the following:

1. The Traders, generally, and their *Engages*, particularly, are without good moral character, which, in the way of example, is injurious to the morals of the Indians.

2. Nearly all the Interpreters, and *Engages*, (boatmen) employed by the Traders, are British subjects, under British influence, which, as they are our rivals in this trade, must operate unfavorably to the interests of the United States, so far as relates to the Indian Trade.

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* It is considered proper to publish this part of the Report, as it was presented to the President and Congress, *previously* to the abolition of the Factor system, as it exhibits some important facts on this subject, which, whatever influence they may have had in producing the above anticipated measure, go to justify it, and to shew the necessity of a radical change in the system of Indian Trade.

3. Discharged soldiers from Mackinaw have been employed to cover British property, to a considerable amount, by deceptive sales. Two or three instances of this kind, of soldiers dismissed from Mackinaw, were known to Col. Bowyer.

4. The impossibility, on the present system, of preventing the introduction of spiritous liquors into the Indian country. The Traders obtain their license at Mackinaw; make their entries at the custom house, and get their clearance. Their *whiskey*, of the *highest* proof, so as to take up but little room in their boats, is privately conveyed to some spot on the shore of the island, which they are to pass, where, under cover of night, it is taken on board their boats and carried into the country.

5. The custom, universal among the Traders, of giving a credit to the Indians, in its operation, is injurious both to their interests and morals. A considerable number of those who are credited never pay. This loss, the Traders take care to make up, by an increased charge on the goods sold to those who do pay. The consequence is, injustice to the honest Indian, and temptation to him to become dishonest in return. Finding that his neighbor is benefitted by not paying his debts, he refuses to pay. The evil proceeds farther. One trader, who knows that an Indian has already obtained credit to the full amount of his means of paying, will yet trust him still farther, on his promising, that he will *not pay his* first creditor but *will pay him*. When this debtor, the next season, comes to pay his debts, his *second* creditor invites him to his house, makes him drunk, and takes possession of his furs, in payment of his debt. The first creditor, in such a case, has no remedy.*

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* A person, I was informed, who occasionally traded with the Indians, in the fall, sold one of them whiskey and goods to the amount of $100, to be paid in furs the next Spring. In the Spring a number of Indians came with furs for sale, and camped near the house of the man, who had given the credit. Finding that they had furs, the creditor alleged, that one of these Indians was *brother* of the one he had trusted, and on this ground, *of mere suspicion*, arbitrarily seized a pack of his furs, and kept them in payment of his debt!! Complaint was made of this fraud and robbery to the Indian Agent, who promised to prosecute the oppressor, but did not do it; and the poor Indian, thus robbed

Col. B. was in favor of the plan of Government's taking the whole Indian trade into their own hands, and stated what he considered would be the benefits resulting from such a course.

1. The destruction of British influence among the Indians, which is now diffused through the traders.

2. The Indians might get their goods 200 per cent. cheaper, than they now give the traders.

3. It would destroy the system of credit, so pernicious to the Indians.

4. It would entirely do away the still more destructive practice of introducing spirituous liquors among them, a practice which is the source of most of their calamities. "No quarrels, disturbances, or murders, (said Col. Bowyer,) have been known among the Menominees, (Indians,) during the four years of my residence among them, except such as have had their origin in whiskey."* As an improvement in the Government Factories, Col. B. recommends, that they should not be confined to one spot, as they now are but that sub-factors, or agents, should be planted in suitable stations to accommodate the Indians, and to sell them, in their own villages, goods at prices fixed by the government Factor. In this way, the Indians, would not only have their goods cheaper, and with more convenience to themselves; but these stations would be adapted to the establishment of schools for the instruction of the the Indian youth. Some of these situations might be centres, around which the Indians might be induced to settle, and cultivate the earth, under the instruction of these sub-agents, who must *always be good men*, fitted for their business, a part of which should be to instruct them in agriculture. Thus far Col. Bowyer.

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of all his furs, his gains of a year, and unable to obtain redress, was constrained to put up with the loss of them. This happened in the Spring of 1819.

The name of the man who was guilty of this black deed, and of him who informed me of it, who was personally knowing to the fact, and a credible witness, have been communicated to the President of the U. States.

* Maj. Irwin, and many others, long resident among, and near, the Indians, testify to the same fact, as applicable to other Indians. If it be so, should not laws be made to punish those, who introduce this poison among the Indians, with the severity, which a crime of so deep a dye, deserves?

It will be perceived that all the advantages here stated by Col. B. are embraced, though in a different, yet I conceive in a better, shape, in the plan I have proposed at the close of this report.

The following important facts and information, were very obligingly furnished, by Maj. Irwin, Indian Factor at Green Bay, in a written communication.

"In compliance with your request, I proceed to give you such information in relation to the Indian Trade, at this place, as a period of nearly four years, has enabled me to become acquainted with. It must be observed, however, that my occupations are such, from being almost constantly engaged in the duties appertaining to the United States factory, that this information may not be so explicit, nor possess so much detail, as you, sir, could wish; such as it is, however, I convey it with cheerfulness, knowing well that your assiduous researches here, will enable you to confirm its correctness, or to detect incorrectness.

1st. With respect to any defects in the present system of Indian Trade.

The slightest observer could discover defects in the present manner of conducting the trade.

The Indian agents are not vested with authority to keep dishonest and unprincipled traders from entering the country, for the purpose of carrying on trade with the Indians. Hence the many impositions that are practiced upon the poor Indians, principally in selling whiskey to them. In many instances, from the thirst for that article, and the want of knowledge, as to its value, skins, worth from five to six dollars each, have been sold for a quart of whiskey. Nor does the evil stop here; as it is known that the Indians sell their kettles, guns, clothing, horses &c. for that article, the excessive use of which sometimes leading to the destruction of property, and the loss of lives.

2d. As to the "improvements" which might be made "in the present system of Indian Trade," which would render the commercial intercourse "with the Indians more conducive to the promotion of peace between them and us; and contribute more efficiently to improve their moral condition."

I have always believed that authority should be given, for the purpose of allowing none but persons of *good character*, to carry on trade or intercourse with the Indians; and that no trader should be allowed to introduce whiskey into the Indian country. To prevent which, rigorous inspection to be made necessary; and all violations of the established regulations, to be noticed and punished. A question would here present itself, in the attempt to prevent those violations, as to the propriety of allowing the testimony of Indians. At present it is believed, that it would not be lawful to receive it in any legal proceeding. Few Indian traders complain against each other; hence the difficulty of procuring sufficient testimony to detect their mal-practices. Nevertheless, intelligent, active and determined agents, temperate in their habits, and friendly to the Indians, could do much in their favor; and probably prevent the existing abuses.

The British traders have held the most intercourse with the Winebagoes. This circumstance, with that of their receiving annually presents from Drummond's Island, will account for the preference given by the latter to the former.

Three years since, about two hundred and fifty of the Sacs and Foxes passed through Green Bay for Drummond's Island, whence they returned, abundantly supplied with goods.*

A short time before the execution of Pontiac's plan for taking all the British forts in the Indian country, the Menominees being friendly to the British garrison, then at this place, acquainted the officer in command of Pontiac's plan, and advised him to put himself and those in his command under their protection, with an assurance of being conducted to Montreal. This was acceded to and faithfully performed, notwithstanding Mackinaw had fallen into the hands of the Indians, and the attempt by the captors of that place, to molest and stop the Menominees and the officer and his men. The garrison did not consist of more than from thirty to forty men. I have been well informed that this generous† act is the ground of a particular partiality, on the part of the British authorities in Canada, for the Menomine tribe.

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* The Sacs and Foxes live on both sides of the Mississippi, west of Green Bay, more than six hundred miles from Drummond's island.

† An instance of a like act occurred during the last war, in leading an American from this place to Mackinaw, whose life was in danger. The Indian chief who performed this act is called *The Rubber*.

This induces me to notice the practice of the Indian tribes in this quarter, of visiting Drummond's Island. The object, on their part, is to obtain presents; and these they always receive, in sufficient quantity to induce them to visit that place every summer. The British government, it is supposed, have their political views in making these presents; and when their generosity is combined with the refusal on the part of the American government, to give like presents, the effect on the minds of the Indians cannot be doubtful.

I do not wish to be understood, that it would be a proper measure, on the part of our government, to be equally liberal as the British are in making presents to the Indians. On the contrary, I know that it does great injury to them, making them idle, and causing them to neglect the cultivation of the soil, the chase, &c. and leading them to intemperance, by frequent intercourse with immoral white people.

The trade with the Indians in this quarter, is usually conducted at places on Fox, Ouisconsin, and Menomine rivers.

The custom has been, and still exists, for traders to winter at those places. The amount of business done, varies according to the favorableness or unfavorableness of the seasons for hunting. Property to the amount of five thousand dollars, has been brought here, in one season, from Menomine river. A company of British traders, usually do all, or nearly all, the business at those other places. Sometimes they have collected furs and skins to the amount of from eight to ten thousand dollars, during the winter and spring. The amount of business done in the settlement of Green Bay, may probably be about three thousand dollars annually. Whisky* forms a principal article in the traffic at those places.

The United States Factory at this place, (Green Bay,) does very little business with the Indians, notwithstanding the goods it contains can be sold on better terms, than the private traders sell theirs. I am well acquainted with the cause of this, and will explain it. The British traders have used every effort to prevent the Indians from trading at the Factory; by representing the goods as being of American manufacture, of bad quality, and high in price; beside the Indians know that no whiskey can be obtained at the Factory. In 1817, I sent an American citizen, (Mr. Rouse,) with goods from the factory to trade with the Indians at the Ouisconsin river, and two others to Menomine river. On their return, the spring following, they represented that they might have done a good deal of business, had not the British traders and their agents at those settlements, used exertions to prevent the Indians from doing business with them; and advised those that had done business with them, not to pay for the goods they purchased on credit. Those gentlemen, in consequence, lost a good deal of money; and would not be willing to trade with the Indians again.

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* It is a practice with some traders, in order to deceive the Indians, to promise them a keg of whiskey, as a present after closing the bargain; whereas the practice is, to make the Indians pay for this very whisky, in the goods they purchase.

The annual average of goods sold to the Indians, since the establishment of the Factory, does not amount to more than about sixteen hundred dollars. Those sold to white people, and to the people of mixed blood, to about three thousand five hundred dollars annually; and to the Indian agent five hundred dollars annually. For cash, and to Fort Howard, two thousand four hundred and fifty dollars annually.

Under date of Dec. 5th, 1818, Mr. Varnum writes from Chicago to Maj. Irwin. "The indiscriminate admission of British subjects to trade with the Indians, is a matter of pretty general complaint, throughout this section of the country. There are five establishments now within the limits of this agency, headed by British subjects. These, with the large number of American traders, in every part of the country, will effectually check the progress of this Factory. I have hardly done a sufficiency of business this season to clear the wages of my interpreter."

GREEN BAY, July 18th, 1820.

Rev'd Sir,

In conformity with your verbal request yesterday evening, I will here state to you some of the facts in relation to the extraordinary diminution of the Indian trade, at the United States Factory at Chicago, which, by the factor there, is said to be owing to the introduction and sale of whisky, by private adventurers.

In one of his letters to me, about two years since, he stated that he had not done business enough with the Indians to pay the expense of his interpreter. In another, dated Chicago, 23d May last, he says, "The Indians have been induced to come here this season by the facility with which they are enabled to procure whiskey." "In fact," he continues, "the commerce with them (the Indians) this season has been almost exclusively confined to that article." He adds, "I will venture to say, that out of two hundred barks* of sugar taken, not five have been purchased with any other commodity than whiskey. I have not been able to procure a pound (of sugar) from the Indians, but can get a supply from the traders at ten cents a pound."

Independent of the known veracity of Mr. Varnum, the fact that private traders could afford to sell sugar at ten cents a pound, is pretty conclusive evidence of the manner in which they obtain it.

The copy of an account current, a sketch of it which follows, will show the amount of busines done, while I was factor there, from 1810 to 1812.

Amount of furs and peltries forwarded to the Superintendant of Indian trade, June 30th, 1810, and invoiced at	$2,972,56
Amount of drafts on the Secretary of War, in favor of the Superintendant of Indian trade in that year,	1,740,01
Total amount of business done in 1810, -	$4,712,57
Amount of furs and peltries forwarded to the Superintendant of Indian trade, 25th, Sept. 1811, - - -	5,280,50
Amount of drafts on the Secretary of War, transmitted in favor of the Superintendant of Indian trade,	775,39
Total amount of business done in 1811, -	$6,055,89

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* Indian boxes to contain sugar, averaging about forty pounds each.

Amount of furs and peltries forwarded to the Superintendant of Indian trade, 11th July, 1812,	5,781,91
Amount of drafts transmitted in favour of the Superintendant of Indian Trade,	500,67
Amount of articles sold for cash,	515,48
Amount of business done in 1812,	$6,798,07

I am induced to believe that the business done in the factory at Chicago, for the last two years, does not average two hundred dollars a year, in consequence of the whiskey traders at that place.

The result must be, (unless it is checked in time,) that the Indians will be made a miserable set of beings; and the most of the rising generation will be cut off in the early part of their lives.

I am, with respect and regard,
Sir, your ob't serv't,
M. IRVIN, *U. S. Factor*.

To Doctor J. Morse, at Green Bay.

The foregoing, it will be perceived, is a view as far as it goes, of the affirmative side of the question, as to the policy of the Factory system of trade with Indians. I now present the other side.

An intelligent gentleman, who had just visited Chicago, informed me, (July, 1820,) that "there were goods belonging to government, at that place, to the value of $20,000, which cost more at Georgetown, than the traders ask for their goods at the post of delivery; and that the goods are inferior in quality, and selected with less judgment, than those of the traders; that only twenty five dollars worth of furs were sold by the factor at Chicago; that the Government make no profit on their capital; and pay the superintendants, factors, sub-factors, and their clerks, out of other funds.* "The fact," he added, "that the Government sell their goods at cost and carriage, and pay their own agents; and that yet the Indians prefer dealing with the traders, is pretty conclusive evidence that the traders have not been exorbitant in the prices of their goods, nor have mal-treated the Indians, who have had liberty to trade with one or the other, as they pleased." "It is evident," he said, "that by some means, the Indians had not confidence in the Government, as fair and upright in their trade."

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* It will be understood, that I am stating what was communicated to me by respectable gentlemen, as *facts*, and which fidelity to my government obliges me to state. I hold not myself responsible for the *authenticity* of these facts, or for the justness of the opinions which I quote; but only for the *correctness* with which they were stated, and the *respectability* of the sources whence they have been derived.

Nothing was said or intimated on this subject, by the gentleman above alluded to, which, in the remotest degree, impeached the character or conduct of any of the factors. They appear, as far as I have had acquaintance with, or knowledge of, them, to be upright men, and faithfully and intelligently to have discharged the duties of their office. This want of confidence in the Government on the part of the Indians, I have witnessed with solicitude in many other instances; and it has often been expressed by the Indians in my interviews with them. Whether this prejudice has arisen from foreign influence, exerted to answer particular purposes, or from that of the traders, as is alleged in the preceding communications; or has been occasioned by the manner in which their lands have been obtained from them by the Government; or by the inferiority in quality, and high prices of the goods, which have been offered them in barter, at the Government factories, or delivered to them in payment of their annuities, as others confidently assert, is not for me to decide. It is my opinion, however, from all I could learn, that each of these causes has had more or less influence in creating and fixing this unhappy prejudice in their minds. And in devising the means for eradicating it, which, while it exists, will prove a formidable bar in the way of accomplishing the benevolent object of the government, regard should be had to the removal of all these causes.

G. Sibley, Esq. the Factor at Fort Osage, under date of Oct. 1820, writes to the Superintendant of Indian Trade, as follows: "I can form no idea, at present, what will be the probable result of trade this season. My expectations are not very great. *Private trade* is more extensive this year, than I have ever known it before, and is under fewer restraints than heretofore."

The following articles, though of a mixed nature, have yet an important bearing on the subject of which we are now treating. I insert the information in the order in which it was *verbally* received and penned.

At Green Bay, I was visited by Mr. John Jacobs, an intelligent Indian Trader, who had just arrived from the Forks of Assiniboin and Red rivers, the seat of *Lord Selkirk's*, or *Red River settlement.** Lord Selkirk made this establishment about the year

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* The following "Memorandum relative to Lord Selkirk's settlement on the Red River of Lake Winipic," was received from L. Halkett, Esq. a respectable English gentleman, a relation of Lord Selkirk's, who has personal knowledge of the history and facts which he relates.

"The Hudson's Bay Company, in the year 1811, granted to the late Earl of Selkirk a large tract of land, belonging to them in North America, for the purpose of commencing an agricultural settlement. As soon as the proper spot was fixed upon, he sent out a body of Emigrants with their families from Great-Britain, who built houses, and began their establishment. The situation chosen for the settlement, was upon the Red River, (of Lake Winnipic) about fifty miles from its entrance into that Lake, and in lat. 50° N. and long. 97° W. of London.

In the years 1815, and 1816, the settlers were successively driven away by persons in the employment of certain Canadian fur traders, and many of them were killed, their cattle, and implements of husbandry destroyed, and their houses burnt. Those who were driven off, however, successively returned, and received repeated accessions to their numbers. At present, (1822) they amout probably to about six hundred souls.

There is a Catholic, and also a Protestant Clergyman, established in this settlement. There has recently commenced a school for the education of the children, not only of the settlers, but of the servants, and traders employed in the service of the Hudson's Bay Company in the interior. The leading men among these settlers are also doing every thing in their power to persuade the Chippewa Indians to send their children to the school.

The lands upon the Red River are very fertile, being composed of a deep alluvial soil. There are no trees, or stumps to interrupt the agricultural operations. The prairies are very extensive, and covered with fine grass. Along the immediate banks of the rivers, there is plenty of fine timber of various sorts. The rivers, and Lakes abound with fish; and the settlers obtain abundance of Buffalo from the plains. The neighboring Indians (the Chippewas) have always been on the most friendly footing with the colonists. The settlers are not allowed to carry on any trade for furs and peltries with the natives, and are prohibited from giving spirituous liquors to them, under the penalty of forfeiting their allotments of land.

The crops of wheat, barley, potatoes, &c. have been generally very abundant; but the grasshoppers, for the last two seasons, have proved extremely destructive.

1812. It is situated, on the point of land formed by the junction of the Assiniboin river, (here a quarter of a mile wide) from the west, with Red river, (half a mile wide) from the south. These rivers, thus united, run north about fifty-four miles into the south section of Lake Winnipic. The banks of both these rivers, are high, of clay, clothed with white and red oak, white wood, elm, of large size; no pine, or other kinds of wood. The soil is very good on the banks of both these rivers, and easily cultivated. Good crops of wheat, rye, barley, potatoes, garden vegetables, some corn, are raised here, liable however, to be cut off by swarms of grasshoppers. For half a mile back, the banks of the rivers are lined with a fine growth of wood; back of which, as far as the eye can extend, is *Prairie*, capable of easy and profitable culture. Here the members of this establishment pass their summers; and about November, they take their families in boats and canoes, and ascend Red river to the south, one hundred and eighty miles, to Pembanon, at the mouth of the river of this name. Here they spend the winter in hunting the buffalo, with which the neighboring Prairies abound. This place is defended by Fort Dare. There

The settlers have constructed a small fort, or rather a stockaded set of buildings, in which they keep their fire arms and the public stores of the colony. They have two small pieces of brass cannon, to guard them against any attacks from the distant bands of roaming Indians, who might be tempted to molest them.

The settlers receive their annual supply of British Goods, by the ships of the Hudson's Bay Company, which go annually to Hudson's Bay. The communication is by the Red River, across Lake Winnipic, and down the River that flows from the Lake into the sea at York Fort, where the company have a regular establishment; or by the Hill river, which also flows into the same Bay; but on this latter conveyance, there is a separation of the waters for a short space, that is, it is requisite to go up a small stream whose waters join the Nelson river, and thence is a short portage into Hill river.

The grant to the Earl of Selkirk is chiefly of the lands upon the Red River and its branches, and the Indians (Chippewas and Assinaboins) gave him also a regular grant of a long tract, along the river, I think, up to the Grande Fourche. J. H.

City of Washington, Feb. 1822.
To Rev. Dr. MORSE.

This settlement, should it continue and prosper, would be an excellent stand for an Education Family.

are about fifty families of Canadians, mostly of mixed blood, with two French Catholic priests, planted here, as permanent settlers. The priests appear to be useful, and are about erecting a place of worship. This settlement is about fifteen miles south of the north boundary of the United States." Such is Mr. Jacob's account of this settlement, which differs not materially from that of Mr. Halkett.

Mr. Jacobs passed along the northern shore of Lake Superior to Fort William, in the summer of 1819. He found this shore, with few exceptions, elevated, rocky, in many parts mountainous, and without good harbors. The British N. W. Fur Company have a schooner, the only vessel on this largest of our Lakes, which plies between the Saut of St. Mary's and Fort William. This Fort is at the west end of the Lake, at the mouth of that chain of waters, which forms a part of our northern boundary between Lake Superior and the Lake of the Woods, about lon. 90° W. and lat. 48° N. This Fort, which is without troops, and on the boundary line between the United States and Canada, is a mile from the shore of the Lake, on the north bank of the river Kaminiticuvia, which is here half a mile wide. Here is a grand depot of the N. W. Company, where all the Indian Traders assemble in July and August, and after receiving their goods, disperse in different directions on *both sides* of the boundary line, to the places of their abode, and their hunting grounds. In June following, they return with their furs and peltry again to receive their goods. This is their annual round. The furs collected here, are shipped in the schooner of the Lake, to the Saut of St. Mary's, whence they are conveyed to Montreal, and England.

About twenty miles above Fort William, on the same side of the river, is Fort Meuron, where canoes are built for the Hudson Bay Company, and the colonial settlers. Here they quit their large boats, and take smaller ones, suited to the waters of the Indian country, which they traverse, passing through Red River to Athabasca. The Hudson Bay Traders do not return to Fort Meuron, as do those whose sphere of trade is more southerly, but pass through Lake Winnipic, and thence to Hudson Bay.

On Lake Winnipic, at the mouth of Pike river, is the Depot of the Hudson Bay Company. The course pursued by their traders is from Montreal, with Canadian guides, or *engages*, who, understanding both the French and Indian languages, are best qualified for this business.

Mr. Jacobs spent three years as Indian Trader, for the North West Company, at Lake Winnipic. The articles given in barter to the Indians for their furs, are blankets, coarse cloths, silver arm bands, medals, and ornamental trinkets, powder, balls, shot, tobacco, axes, half axes, trenches (which are irons used to break the ice, and to make the trenches in which they set their beaver and rat traps) steel traps, spears, &c. and last, though not least, *high wines*. Of these *high wines*, seven quarts make nine gallons of Indian rum. The liquors, with which the traders purchase their provisions of the Indians, yield a large profit. If all the Indian Traders would agree not to carry liquors into the Indian country, Mr. J. assured me, the interest both of the traders and the Indians would be promoted by such an agreement. The Indians would make better hunts, and the traders receive better pay. Both fully believe this; and the former would be "thankful," if the latter would not bring "*whiskey*," (as they call all our spirituous liquors) into their country. But they add, "If you will bring it, we will have it." When they get it, they always get drunk, and while they remain so, are very troublesome, and often dangerous. I asked Mr. J. why, if both traders and Indians were opposed to the introduction of spirituous liquors, they were carried among them? He answered, it was in self-defence. Some traders *would* carry "whiskey," and if others had it not, those who had it, would by means of it, allure the Indians, to their store-houses, and get the principal part of their furs.

The Chippewas, unmingled with other tribes, Mr. Jacobs states, inhabit the country round Lake Winnipic, and are numerous.

DRUMMOND'S ISLAND.

The name of *Drummond's Island* is familiar as the place of annual resort of thousands of Indians, to receive presents from the British Government. The following description of this Island was verbally given to me, while at Mackinaw, by a very respectable inhabitant of that island.

Drummond's Island lies on the Strait which connects Lake Huron with Lake Superior, thirty-six miles north-east, in a direct course, forty-five by water, from Mackinaw. It is forty-five miles in circumference, four or five miles from the Canada shore, on the north or British side of the channel of the strait, which forms a part of the boundary line between the United States and the Canadas. A British garrison of about one hundred and forty men in barracks, is established on the south side of the island, on a spacious harbor, one of the best on the Lakes, three miles in circumference, sheltered from every wind, entered by two narrow, deep channels, about sixty yards wide. The island is rough, made up chiefly of limestone, without any buildings or inhabitants, other than the barracks, and soldiers. Here are found many singular and curious petrifications, and stones, which would gratify the geologist and mineralogist. Originally the island was covered with birch, maple and beach, which is now principally gone. The soil, though stoney, yields, plentifully, potatoes, garden roots and vegetables, and food for many cattle.

In the month of June many thousands of the various tribes of Indians, within a circuit of five or six hundred miles around, south west, west and north west, resort to this island to receive presents from the British government, to an amount at least of £4000 sterling, in goods, beside a large sum in provisions. These presents are made, said my informant, "as a reward to the Indians for their services in the late war." "The Indians," he added, "were ill used by the British Government, and these presents are made to compensate and conciliate them—but all is thrown away upon them, and does them no good."

This opinion, I believe to be correct. These presents serve to make the Indians, who receive them, idle and vain. A great deal of time, as well as property, is wasted, in going and returning from this place of resort. And during their visits at Mackinaw, as they go and come, their necessities are supplied from the provision stores of our government. We are thus made to suffer loss of property, as well as the effects of bad influence.

The following is from Mr. Doty's letter to Governor Cass, and relates to the Indian trade on, and around Sandy Lake, two miles from the Mississippi.

"A skin is estimated at $2. A half point blanket is sold for four skins. One fathom of stroud, the same. A half pint of powder one skin. Thirty balls, same. Five branches, or two hundred and fifty grains of wampum, one skin. A north west cased gun, ten skins; one beaver trap four skins; a large scalping knife, half a skin; twist tobacco, two skins pr. *fathom*, *three plugs* for a skin, and four skins pr. cwt. Forty branches of white beads, one skin. A pair of leggins, with ribbons and beads to garnish them, two skins; one "half axe" one skin, one hatchet, one skin.—These are the principal articles of trade. Divers other things are given as presents. If any Indian obtains a credit for his supplies for the season, he must be furnished with a flint, a needle, an awl, a gun worm, a little vermillion, rings, beads, and three or four inches of tobacco, besides various other articles, for which the trader charges nothing. In a credit of six hundred skins, if the trader gets three hundred in return for his goods, he considers himself recompensed. He frequently does not obtain even this proportion. The articles received from the Indians, are sugar, rice, and furs. A Mocock of sugar, weighing about forty pounds, is received for four skins; a sack of rice, two skins; a large prime beaver, two skins; a large prime otter, two skins; three martens, one skin; three minks, one; ten muskrats, one; a prime bear, two skins; two prime bucks, one skin; three raccoons, one; two lynxs, one; and two fishers, one.

An axe is so essential an article with an Indian, that he is generally punctual in paying for it; and on returning from his hunt, he lays out a certain number of skins in payment for his axe, and calls the trader to notice it.

The American South West Fur Company have the chief trade of this country; but they sustain a considerable injury from the small traders. They sent from Leech Lake last year (1819) thirty-eight packs—from Sandy Lake, twenty-five—and from Fond du Lac, nine. This year, (1820) from the first place, fifty-three, the second, thirty-five, and the third, fifteen. Last year, the whole return was not as much as usual, and this year rather more."

From Mackinaw I addressed a letter, containing certain queries, to Maj. Marston, at Fort Armstrong; from his answers to which, I give in this place, the following extracts:

"I will now proceed, agreeably to your request, to give you my ideas relative to the Indian trade, &c. &c.

In the first place, I have to observe, that the Factory system for supplying the Indians with such articles as they may need, does not appear to me to be productive of any great advantage, either to the Indians themselves, or to the Government. But very few, if any, of the Indians have sufficient forecast to save enough of the proceeds of their last hunt, to equip themselves for the next; the consequence is, that when the hunting season approaches, they must be dependant on some one for a credit. An Indian family generally consists of from five to ten persons, his wife, children, children in law, and grand children; all of whom look to its head for their supplies; and the proceeds of the hunt go into one common stock, which is disposed of by him for the benefit of the whole.

When cold weather approaches, they are generally destitute of many articles necessary for their convenience and comfort, besides guns, traps, and ammunition; some kettles, blankets, strouding, &c. which are always wanting; for these articles they have no one to look to but the private trader, as it is well known that the United States Factors give no credit; but if they did, the number of these establishments is too limited to accommodate but very few of the Indians, as but few of them will travel far to get their supplies, if it can be avoided: and farther, the Indians, who are good judges of the quality of the articles they want, are of the opinion, that the Factor's goods are not so cheap, taking into consideration their quality, as those of their private traders. In this I feel pretty well convinced, from my own observation, and the acknowledgment of one of the most respectable Factors of our Government, Judge Johnson, of Prairie du Chien, that they are correct. This gentleman informed me, but a few months ago, that the goods received for his establishment were charged at least 25 per cent. higher, than their current prices; and that he had received many articles of an inferior and unsuitable quality for Indian trade.*

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* A similar complaint was made by the Six Nations at Buffalo the last August, when I was present. A member of Congress, I was told, had been invited

The annuities paid by Government to the Sauk and Fox nations, appear to be a cause of dissatisfaction among them, in consequence of their not being able to divide and subdivide the articles received, so as to give every one a part. I believe that powder, flints, and tobacco would be much more acceptable to them, than the blankets, strouding, &c. which they have been in the habit of receiving.

If you speak to an Indian upon the subject of their Great Father, the President, supplying them with goods from his factories, he will say at once, "You are a *pash-i-pash-i-to*, (a fool) our Great Father is certainly *no trader;* he has sent these goods to be *given* to us, as presents; but his Agents are endeavouring to cheat us, by *selling* them for our peltries."

The amount of goods actually disposed of to Indians, by the United States' Factors at Green Bay, Chicago, Prairie du Chien, and Fort Edwards, if I am rightly informed, is very inconsiderable. The practice of selling goods to the whites, and of furnishing outfits to Indian Traders, are the principal causes of their sales being so great as they actually are.

In my opinion the best plan of supplying the natives, is by private American traders of *good character*, if they could be placed under proper restrictions.

In the first place, it is for their interest to please the Indians, and prevent their having whiskey, particularly when they are on their hunting grounds, and to give them good advice.

Secondly. They always give them a credit sufficient to enable them to commence hunting.

Thirdly. They winter near their hunting grounds, and agreeably to the suggestions of a late Secretary of War, take to themselves "help mates" from the daughters of the forest, and thereby do much towards civilizing them.

to inspect the goods and to witness the fact of their inferiority. It was asserted to me, that much better goods, and at a less price than those which were distributed at this time (an annuity payment) by the Indian Agent, could have been purchased at New-York. Had the amount due these Indians been judiciously expended in that city, the Indians, it was said, might have been benefitted by it, in the quality of their goods, several hundred dollars. It was added, that the Indians are good judges of the quality of goods, and know when they were well or ill treated. But they had, in this case, no means of redress.

Fourthly. They always have comfortable quarters for the Indians, when they visit them, and by the frequent intercourse, which subsists between them, become acquainted with us, and imperceptibly imbibe many of our ideas, manners, and customs.

Fifthly. From interested motives, if from no other, Traders will always advise the Indians to keep at peace among themselves, and with the whites.

There are some changes which I think might be made to advantage, in the regulations for Indian Traders. In the first place, with a view to do away the impression, which almost universally prevails in the minds of the Indians in this part of the country, that the Traders, Clerks, Interpreters, Boatmen, and Laborers, and also their goods, are almost all British. This, unfortunately, is nearly the truth; for there is scarcely a single boatman or laborer employed by the Traders, who is not a British subject.—Their goods, it is well known, are almost altogether of British manufacture. I would recommend that no clerk, interpreter, boatman or laborer be employed by them, who is not a citizen of the United States; and further, that every Trader be obliged to display the American flag on his boat, when passing on the water, and at his tent or hut, when encamped.

The best and most successful means which could be employed by Government to civilize the Indians, or render them less savage, than they now are, in my opinion, would be, for the Agent of each nation to reside at, or near, one of their principal villages, there to have a comfortable habitation, and a Council room sufficiently large to accommodate all who might wish to attend his councils: To employ a blacksmith and a carpenter, and, of course, have shops and suitable tools for them. Every nation requires a great deal of blacksmith work; there would probably be less for a carpenter to do, but he might be advantageously employed in making agricultural instruments, &c. &c. Let him cultivate, in the vicinity of the village, with the consent of the nation, a small farm, and keep a small stock of horses, oxen, and cows. It should be understood among the Indians, that the farming establishment is solely for the benefit of the Agent. Should it be known among them, that the object was to learn them to cultivate the soil, as the whites do, they would most certainly object to it; but if this is not known, they will soon see the advantages of employing the plough, harrow, &c. &c. and be induced to imitate our examples, and thus get on the road which leads to civilization, before they are aware of it.

If an Agent of Government should go among them, as has sometimes been the case, and inform them, that he has been sent by their Great Father, the President, to learn them how to cultivate the soil, spin, weave cloth, and live like white people, they would be sure to set their faces against him, and his advice, and say that he is a fool; that Indians are not like white people; the Great Spirit has not made them of the same color, neither has he made them for the same occupations.

The next step towards their civilization would probably be, that some of their old people would remain at their respective villages, if they could be assured of being secure from their enemies, while the others are on their hunting grounds; thus they would go on from step to step, until they would become civilized, and prepared to receive and enjoy the blessings of christianity.

I consider it important that Government should exchange, as soon as practicable, all British flags and medals, which the Indians may have in their possession, for American ones. The Sauk, or Sac, and Fox Indians, have no American flags at present, and but few American medals. If you speak to them of the impropriety of their displaying British flags, and wearing British medals, they will reply, "we have no others; give us American flags and medals, and you will then see them only." The flags given to them ought to be made of silk, their British flag being made of that material; besides, they are more durable, as well as more portable, than the worsted ones. One for each nation should be of a large size, for them to display at their villages on public occasions.—They have, at present, British flags considerably larger than the American army standards. The practice of painting these flags causes them to break, and soon wear out. They should be made in the same manner that navy flags are."

Fort Armstrong, Nov. 1820.

Rev. Dr. Morse.

To the foregoing I could add the opinions and observations of many gentlemen of intelligence, with whom I have conversed on the subject. These opinions and observations were various, and of like tenor with those contained in the preceding documents, differing on some important points—but all concurring in the imperious necessity of radical changes in the present system of Indian Trade. A repetition of these opinions and observations, would throw no new light on the subject.

*Remarks and Suggestions.**

These I had prepared with much thought and labor, and at considerable length, conceiving the subject to have a very important bearing on the benevolent object of the government. But on reflection, that so many able, official reports had been made upon it by heads of Department and Committees of Congress, much more competent than myself to discuss and illustrate a subject of this complex and delicate nature, and that there are considerable diversities of opinion in respect to the plan most proper to be adopted and pursued, I have thought it would be prudent in me to lay aside what I had prepared, and to confine myself to a simple statement of my own opinion, as to the best manner of conducting the Indian Trade, and of the reasons which support this opinion.

Before I make this statement, it is proper to remark, that the present mode of carrying on the Indian trade, partly by Government, on the Factory system; and partly by licensed Traders, appears to have few, if any, advocates; and I presume will certainly and readily be abandoned. The question which seems to divide those who have considered this subject, is, whether the government shall take this trade wholly into their own hands, and provide a capital competent to the purpose; or give it up wholly into the hands of licensed Traders, duly regulated and restricted by law? It appears from the tenor of the official reports, which have been made on the subject, that the public feeling and opinion are, prevailingly, in favor of the latter course. The statement of my own views will, therefore, be predicated on the presumtipon, that this course will ultimately be adopted by Congress. It is in my opinion, decidedly the best course, the best adapted to raise and preserve the reputation of the Government in the estimation of Indians, and to secure for it their confidence and respect; the best fitted in all respects, to accomplish the great object of imparting to them the blessings of civilization and Christianity.

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* I give here these *Remarks* and *Suggestions*, as they were presented to the President and Congress. The Report on *Indian Trade* was given *separately*, and in this form is here inserted, while, in fact, it makes a *part* of the whole. This subject will be again resumed under the general head of REMARKS and SUGGESTIONS, which close this Report.

It is exceedingly important that every movement of the civil, military, commercial, and religious classes of the community, in reference to the improvement of the condition of the Indians, should be in unison and harmony; that there should be no interference, no collision, the one with the other. The strength and influence of each should be combined, on a well digested plan, and exerted with patience, perseverence, and with one mind, for the accomplishment of the end in view. All this is practicable; and if done, the blessing of heaven will ensure the desired success.

The Indian Trade, conducted by men of intelligence, with integrity, on correct principles, would yield a handsome profit to a Company, who should have secured to them by charter the exclusive benefits of it. Let such a Company be formed, of men of responsibility, as to monied capital; of respectability as to character; of men, especially, *cordially disposed to promote the designs of the government in regard to the improvement of the condition of the Indians.* Let none of a different character be admitted into the Company. Let this qualification be indispensable to membership. Let their charter be a liberal one, and provide for the establishment of branches, in sufficient number, to embrace the whole of the Indian population with which we have intercourse. Let it state particularly the obligations, and prescribe the duties, of this company, and the manner in which they shall conduct their intercourse with the Indians, and with the Military posts, and Education Families, which may be established from time to time, in and near the Indian Territories, constituting the theatre of their trade. Let there always be carefully maintained a good understanding, and a friendly intercourse and co-operation, between the Traders and the Military posts, and the Education Families. Let this be particularly enjoined, as an indispensable duty. On this plan, there would be a reciprocal watch of the Military, Education Families, and Traders, over each other, to guard against, to check, or, in case of necessity, to expose, any misconduct in either. The government, on this plan, would have the best possible security of a faithful fulfilment of the respective duties of these several departments, and would find great relief from their present responsibilities to the Indians.

Let the Company who are to act under this charter, be selected and formed by the Government; be responsible to it, and removable by it for mal-practices. Let the Company appoint their own agents, and be responsible for their good behavior; and, with due regard to their charter, conduct all their affairs in their own way. For the privileges of this charter, require of the Company a reasonable and generous *bonus*, of a fixed sum, to be paid out of their profits, annually, into the Treasury of the U. States, to be added to the fund appropriated by Congress for the civilization of the Indians.

Among the advantages which would result from a plan of this kind, would be the following:—

1. The Government would be relieved from a perplexing, unprofitable, burdensome, and, shall I add, *undignified* business and responsibility, which can be much better and more satisfactorily performed and borne by others, in the way proposed, than by the Government.

2. The Indian Trading Fund of $300,000, now yielding no income to Government, and no substantial benefit to the Indians, which would not be made up to them by the new system proposed, would be withdrawn, and with it the salaries of all those who are now employed in managing it, amounting to the annual sum of $16,600. This latter sum, together with the interest of $300,000, ($18,000,) the $10,000 now given by Government, and the *bonus* of the chartered company, say $10,000 more, would constitute a fund of about $55,000, to be expended for the civilization of the Indians, without increasing the present burdens of the Government; a sum not too great to carry on, with energy, the extensive

operations necessary to the full accomplishment of the liberal and benevolent views and projects of the Government.

3. The Government would have the easy inspection and control of this trade, now conducted away from the notice of their eye, and so perplexing and difficult in its management; and this too without embarrassing interference with the concerns of the company.

4. From all the information and facts I have received, I believe the plan now recommended would be the most acceptable to the Indians, would best secure their interests, promote their civilization, excite their respect for the Government; and most effectually cure two prominent evils, the intercourse of corrupt, and corrupting white people with the Indians, and the introduction of *whiskey* among them, and thus prevent wars, and promote peace among themselves, and with us.

5. This plan would place the now unhappy and irritating competition between the British and American Indian Trade and Traders, on its proper and equal ground. Each company would know, and in the manner common in all cases of rivalry in trade, would maintain their respective rights; and where the interference of the Governments concerned should become necessary, it would devolve on the Companies to make application for redress of any wrongs, or for making any necessary arrangements in conducting this trade.

But to this plan it may be objected, that it tends to an unjust and injurious *monopoly*. If this be admitted, and the plan in consequence be rejected, I would respectfully suggest the following substitute. Let the trade be open to all men of fair character integrity and intelligence, and of friendly feelings to the plans pursuing by the government for the improvement of the Indians. Let Traders of this character, and of *this character only*, receive licenses, from men qualified and authorized to give them, and be required to plant themselves in some central spot within the sphere of their trade, in companies of four or five, or more, say within a quarter of a mile of each other, or nearer, in a little village of separate stores, like so many merchants. At this village, let it be required that all trade with the Indians be done; that they may enjoy all the advantages of commendable rivalry, purchasing where they can have the best goods, and on the best terms. Let there be a reasonable and liberal sum required for the licenses of these traders, to be added to the sum now consecrated to the education of Indians. At each of these trading villages, let an Education Family be established, to be useful and agreeable companions to the Traders, and to do all other things for the Indians, which like families do at other stations. An arrangement of the Indian trade in this manner, though more complex, and difficult to manage, would secure the advantages of the other, without the danger of monopoly, and in the opinion of very competent judges, would be preferable to any which can be adopted.

In case either of these plans shall be embraced by Government, there will be necessary an officer to be stationed at the seat of Government, who should have a general superintendance of all the Education establishments, so far as relates to the procuring and transmitting to the respective Education and Military stations, all the husbandry and mechanic tools and implements, provisions to be given to Indians on their visits, and in seasons of scarcity; funds, for erecting buildings for the accommodation of the Education Families, &c. which the Government will provide with the funds placed in its hands. This officer, whose title should correspond with the nature of his office, would have full employment, should the Education Families be multiplied, as they have been for the last twelve months, and as there is reason to believe they will be, in time to come.

Such are the plans for conducting the Indian trade, which I would respectfully submit to the consideration of the Government, and such the advantages which, I conceive, would result from the adoption of either.

All which is respectfully submitted by

JEDIDIAH MORSE.

New-Haven, Nov. 1821.

The fourth and last article in my Instructions, is in these words—

IV. "After you have collected your Materials, you will digest the whole into one body, and present it in such form, and accompany it with such *reflections* and *suggestions*, as you may deem necessary to accomplish the interesting objects, which it is intended to promote by your tour."

The readers, whoever they may be, who shall submit to the labor of examining the facts collected and embodied in this volume, will doubtless make their own "*reflections*," and form their own opinions. Still, as it is required in my commission, and may be of use to those who have not the time fully to examine for themselves, I submit, with much diffidence and respect, to the consideration of the Government, and of the public, the following

GENERAL REMARKS AND SUGGESTIONS.

Increase of Indians within the extended limits of the United States, and their peculiar condition.

By the treaty with Spain, of 1819, the Territory of the United States is extended from the Atlantic, to the Pacific Ocean; and a host of Indian tribes, in consequence, has been brought within our national limits. Many of these tribes, in point of numbers, rank among the largest in our country. These tribes are shut up within their present continually narrowing limits. They can migrate neither to the north, nor to the south; neither to the east, nor to the west. The cold and barren region, spreading from our northern boundary, in lat. 49 north, to the Frozen Ocean, has already a population, as large as its scanty productions can support. Other tribes possess the narrow strip of territory, between our southern borders, west of the Mississippi, and the Spanish settlements. The rapid advance of the white population presses them on the east; and the great Pacific Ocean hems them in on the west.

"Where the white man puts down his foot, he never takes it up again," is a shrewd and correct remark of an Indian Chief. The hunting grounds of the Indians on our frontiers are explored in all directions, by enterprizing white people. Their best lands are selected, settled, and at length, by treaty purchased. Their game is either wholly destroyed, or so diminished, as not to yield an adequate support. The poor Indians, thus deprived of their accustomed means of subsistence, and of what, in their own view, can alone render them respectable, as well as comfortable, are constrained to leave their homes, their goodly lands, and the sepulchres of their fathers, and either to go back into new and less valuable wildernesses, and to mingle with other tribes, dependant on their hospitality for a meagre support; or, without the common aids of education, to change at once all their habits and modes of life; to remain on a pittance of the lands they once owned, which they know not how to cultivate, and to which they have not a complete title: In these circumstances they become insulated among those who despise them as an inferior race, fit companions of those only, who have the capacity and the disposition to corrupt them. In this degraded, most disconsolate, and heart sinking of all situations in which man can be placed, they are left miserably to waste away for a few generations, and then to become extinct forever! This is no fancied picture. In a few years it will be sad reality, unless we change our policy towards them; unless effectual measures be taken to bring them over this awful gulf, to the solid and safe ground of civilization. How many tribes, once numerous and respectable, have in succession perished, in the manner described, from the fair and productive territories, now possessed by, and giving support to TEN MILLIONS OF PEOPLE ![*]

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[*] This view of the state of the Indians, reminds me of a pertinent and eloquent passage in a discourse I have lately read, which I am sure will interest, and I will hope benefit, those who may read it.

"I hear too the voice of the savage, sounding from the bosom of the trackless forest. And there is in that cry a wild and native eloquence, "You have stripped us of our hunting ground, all in life that we held dear; you have corrupted our morals; our tribes, already incalculably diminished, have nothing before them but the dreary idea of being swallowed up, unless it be the more fearful apprehension of perishing forever in our sins. Once we were the heirs of your soil; we now only ask to die the heirs of that salvation, which is revealed to you in your bibles." A cry like this has been uttered and is *heard*. Already the heralds of salvation have gone to look up the remnants of their depopulated tribes, and point them to a Savior. Their sun is setting in the west, and we should give evidence that we had their unpitying *nature*, as well

The nature of the Indian Titles to their lands.

The relation which the Indians sustain to the government of the United States, is peculiar in its nature. Their independence, their rights, their title to the soil which they occupy, are all *imperfect* in their kind. Each tribe possesses many of the attributes of independence and sovereignty. They have their own forms of government, appoint their own rulers, in their own way, make their own laws, have their own customs and religion, and, without control, declare war and make peace, and regulate all other of their civil, religious and social affairs. The disposal of their lands is always done by formal Treaties between the government of the United States, and the tribe, or tribes, of whom the lands are purchased. They have no voice, no representation in our government; none of the rights of freemen, and participate with us in none of the privileges and blessings of civilized society. In all these respects Indians are strictly independent of the government and people of the United States. Yet the *jurisdiction* of the whole country which they inhabit, according to the established law of nations, appertains to the government of the United States; and the right of disposing of the *soil*, attaches to the power that holds the jurisdiction. Indians, therefore, have no other property in the *soil* of their respective territories, than that of mere *occupancy*. This is a common, undivided, property in each tribe. When a tribe, by Treaty, sell their territory, they sell only what they possess, which is, the right to *occupy* their territory, from which they agree to remove. The *complete* title to their lands, rests in the government of the United States. The Indians, of course, cannot sell to one another, more than what they possess, that is the *occupancy* of their lands. Nor can they sell any thing more than *occupancy* to *individual* white people. Indian conveyances

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as their *soil*, were we willing to see it go down in total darkness. If the few that remain may live forever, it alleviates the retrospect of their wrongs, and creates one luminous spot in the Egyptian cloud that hangs over the place of their fathers' sepulchres. I would give any price for their forgiveness and their blessing; and it cheers my heart, that my country is beginning to pay the long arrears which are due to that injured people."*

* Sermon of Rev. Daniel Clark, Amherst, Massachusetts.

give no title to the soil. This title can come only from the power that holds the jurisdiction.

Besides, the territory necessary to give support to any given number of people, in the *hunter state*, as it is designated, is vastly greater than is required to yield subsistence to the same number of people in the agricultural state. Here, again, the Indian title to their respective territories, is imperfect in another respect. When the hunter state, from whatever cause, is relinquished, and the agricultural state adopted, the Indians are entitled to no more of their territories, so changed, than is requisite to give them, from cultivating the earth, a support equal to that which they derived from their whole territory in the hunter state. The advantages of the agricultural, over the hunter state, are presumed to be a just equivalent to the Indians for the lands they are constrained to resign to the civilized state. Such appear to be the established laws and doctrines of our general and state governments, in respect to our relation to the Indian tribes in our country, to their independence, their rights, and title to their lands. A few of the authorities, which support the foregoing statement, are given in the Appendix.*

I have stated the foregoing, as the established opinions concerning Indian titles to their lands, and have referred to the authorities given in the Appendix. The opinion there stated, of a majority of the Supreme Court of the United States, however, is very *guardedly* expressed on this point. " The Indian title," the Court say, " is *certainly to be respected*, until it be *legitimately* extinguished." But what constitutes a " *legitimate*" extinguishment of an Indian title ? On this point we have not the opinion of the Court, further than may be inferred from the following clause. The Indian Title to their lands is not such " as to be ABSOLUTELY *repugnant to seisin in fee, on the part of the state.*" We may, I conceive, fairly infer from this important decision of the first Court in our nation, made after a full discussion by some of the ablest members of the American bar, that they had some *hesitancy*, to say the least, in admitting the correctness of the *common opinion* on the subject of the Indian title to their lands. If their title were such as to be " repugnant to seisin in fee by the state," it would of course follow, that their title and ours, to our lands respectively, is of the *same nature*, i. e. complete. But this is not, say the Court "*absolutely*" the fact. There is a difference in these titles; but in what it consists is not stated. The phraseology of the Court, though indefinite and inexplicit, clearly implies, that in their judgment this difference is *small*. It is not "*absolutely* repugnant"—but it is *nearly* so. The difference is less than has been usually considered. This decision, is obviously at variance, in a degree very important, with the principles which have governed in making all the vast purchases of Indian lands, which have hitherto been made. It is a decision highly favorable to the interests of the Indians; and if regarded, (and the decision of our highest Court must be regarded as the law of the land) in future purchases of their lands, will give them advantages, such as they have never before enjoyed, and will effect much toward conciliating that confidence and good feeling, which are indispensable to the success of our efforts for their benefit.

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* See App. I. i.

Persons and character of Indians.

Indians, generally, are about the size of the white people. The Osages, and some other tribes, who are of remarkable height, and fine figure, are exceptions to this remark. In these respects they exceed any equally large body of white people known among us. In the shape of their limbs, and their erect form, Indians have evidently the advantage over the whites. Some, whom I have seen, would be perfect models for the sculptor. Instances of deformity are rare. In bodily strength they are inferior to the whites; as is true of all savages; civilized man being always superior in strength to savage man.* They are fleet in their movements.

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* M. Peron, one of the distinguished French Naturalists, has had opportunity to notice, that men in a savage state are inferior in strength to men civilized. By actual experiment, he is said to have demonstrated, in every satisfactory manner, that the introduction of social order, and the sober habits of civilized life, does by no means, as some have asserted, impair, but actually

Indian runners are prodigies in respect to their long continued rapidity in conveying messages to distant tribes. Their journies far exceed in length, what a white man could perform in the same time, and with less weariness. With wonderful quickness interesting information is circulated among the tribes friendly to each other.*

Indians talk but little. Their knowledge is limited, and their ideas few; and they have the wisdom not to talk when they have nothing to say—a trait of character worthy the imitation of many, who claim to be wiser than Indians. In conversation they do not interrupt each other, but wait respectfully till the speaker has finished. Except when intoxicated, they are not vociferous, noisy, or quarrelsome, in their common intercourse, but mild and obliging. Backbiting, whispering, cursing and swearing, to our shame it must be said, are vices, not of *savage*, but of *civilized* man!! The Indians who have been *conversant with white men*, like the ancient Cretans, are liars. Many among them are full of subtilty, deceit and artifice, implacable, unmerciful, without pity.† When enmity toward an individual, family, or tribe, from whatever cause is imbibed, it remains till death, unless previously gratified and removed, by taking revenge on his enemy. The most

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strengthen our physical powers. The following has been quoted as the result of his experiments on the subject, made with the Dianometer of M. Regnier.

	Force.	
Savages.	*With hands.*	*With traces.*
Of Diemen's Land,	50.6	—
New-Holland,	51.8	14.8
Timor,	58.7	16.4
Europeans.		
French,	69.2	22.1
English,	71.4	23.8

By civilizing the Indians we may hence calculate how much physical strength we shall gain; beside an increase of their numbers.

* In the summer of 1820, I received my first intelligence, and this shortly after the event, of the capture of the two Winnebago murderers, who have since been executed, from a solitary chief, on a solitary island, in Lake Michigan.

† A Pawnee brave, the subject of a very interesting anecdote (See Appendix, p. 247) may be considered as one among many other honorable exceptions to these general remarks.

horrid scenes of torture and cruelty are witnessed by whole tribes of both sexes, old and young, without any show of pity. Thousands of helpless women and children, crying for mercy, have been tomahawked, and scalped, and mangled, without mercy. But these dispositions, and the indulgence of them, unhappily are not confined to Indians. I would to God, for the honor of our country, they were. Were we to charge the Indians with indulging these ferocious dispositions, we should expose ourselves to the just retort, "Physician, heal thyself. Thou that reproachest us as implacable, unmerciful, unpitying toward white people; dost thou suffer thy warriors to indulge these same dispositions toward defenceless Indians, desolating and burning our pleasant villages, and slaughtering our shrieking wives and children?"

Hospitality is a prominent trait in the Indian character. To the stranger, whether white or red, they are hospitable and generous, furnishing the best food and accommodations their dwellings afford; often relinquishing their own food and lodging for the refreshment and comfort of the stranger.

The women are slaves of the men, performing all the labor and drudgery of the house, of the field, and of raising their children. Those women who have families, generally stoop in their walk; their heads project forward; they are deformed by the burdens which they are constrained to bear. The man considers it a disgrace to labor, and while at home is a mere lounger.

Indian Chiefs are generally, not always, the ablest and wisest men in the nation; more frequently they are old men, and manage their Councils, and the affairs of the nation with sober dignity, great order, deliberation and decorum. They proceed slowly, but surely. Nothing is permitted to interrupt their great business after they engage in it; and when they have finished it, the Council breaks up. Special care is taken to prevent divisions in their deliberations, and in their respective nations. In conversing with individual chiefs and sections of tribes, in my late tour among them, and asking what they thought of the propositions of their Great Father, the President; their reply, in frequent instances was—"We are but part of the nation; we cannot answer. We will deliver your proposal to the Chiefs in Council, who will deliberate on it, and decide, and then we will let you know our opinion." Their public speakers are generally their most eloquent men, and many of them, in point of natural and forcible gesture, graceful attitude, and manly sense, not, indeed, in learning and information, would rank among the first orators in any age or country. Next to the Chiefs, are the *medicine men*, a species of jugglers, of whom we have given an account,* and who have usually the dominant influence in the tribe.

The Indians are shrewd observers, and quick discerners of character. They have a high sense of honor, justice, and fair dealing, and great sensibility, when advantage is taken of their weakness and ignorance, to deprive them of their property, and in other ways, to trespass on their rights.† When their confidence, in this way, is once lost, it is difficult to regain it. Their distrust too, is not limited to the man who injures them, but is extended to all whom he is supposed to represent. "This white man would cheat us out of all our property. All white men would do the same. White men are all cheats." They have not our knowledge and means to make the just discrimination. This view shews again how necessary it is, that the Government, in all their transactions with Indians, should be just, faithful to fulfil all their promises to them with paternal kindness, in their uneducated, dependent state. In this way alone can they regain and secure their lost confidence; and without their confidence and affection, we can do them very little good. This view of the Indian character, also, shews how indispensable it is to the success of any plans for the benefit of Indians, that none but men of good and exemplary character, should ever be permitted to go among them, either in the Military profession, as Agents or Traders, or in any other capacity. The reasons are so obvious, that no observations are necessary to elucidate or enforce them.

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* Appendix p. 100.

† The following pleasant Anecdote is in point, and exactly illustrates my meaning.—A white man and an Indian agreed to hunt together, and to share equally the game they should take. At night it appeared, that they had only a turkey and a buzzard; the latter a bird of no value. Well, said the white man to the Indian, we are now to divide what we have taken, and if you please, I will take the turkey and you shall take the buzzard—or else you may take the buzzard, and I will take the turkey. Ah, replied the Indian, you no say *turkey* for poor *Indian* once.

There is as visible a difference of character among the different tribes, as there is in our own population; few general observations, therefore, will apply to them as a body. Whatever may have been their origin, about which there are many opinions, and none of which can be relied on as correct, they are certainly an intelligent and noble part of our race, and capable of high moral and intellectual improvement. When we consider their mode of life, the few advantages they have enjoyed for cultivating and enlarging their minds, that they have no written language, no books, on education, but in the art of war, hunting, and a few other things, and no religion other than that, which, not to use stronger expressions is very imperfect, and of little moral effect; we may well wonder that we find them in the state we have described. They are a race, who on every correct principle ought to be saved from extinction, if it be possible to save them. They are entitled to all that can be done for this purpose.

Poligamy.

Poligamy, limited principally to the Chiefs, and to the wealthy, is practiced generally among the Indians. This practice should be delicately, but effectually discountenanced, not only because it is a violation of the laws of God, but because it tends to diminish the increase, and to endanger the harmony, of families, and to render difficult and perplexing the proper government and education of children. This practice ever yields and vanishes before the light of civilization and christianity. Let in this light on the Indians, and the abolition of this practice will follow of course.

The education of Indian females and intermarriages between Indians and white people.

I connect these subjects, because, in contemplating the latter, the former should be kept in view. While Indians remain in their present state, the minds of civilized people must revolt at the idea of intermarrying with them. It is natural, and decent, that it should be so. Intermarriages, however, in the present state of the Indians, or, that which amounts to the same thing, have taken place to a great extent, and this too by many men of respectable talents and standing in society.* More than half the Cherokee nation, a large part of the Choctaws and Chickasaws, and I may add indeed, of all other tribes with whom the whites have had intercourse, are of mixed blood. The offspring of this intercourse, a numerous body, are of promising talents and appearance. Their complexion is nearly that of the white population. They require only *education*, and the enjoyment of our privileges, to make them a valuable portion of our citizens. Let this education then be given them, particularly to the female Indians.

It is essential to the success of the project of the Government, that the female character among our native tribes, be raised from its present degraded state, to its proper rank and influence. This should be a *primary* object with the instructors of Indians. By educating female children, they will become prepared, in turn, to educate their own children, to manage their domestic concerns with intelligence and propriety, and, in this way, they will gradually attain their proper standing and influence in society. Many examples exist, to shew that all this is practicable.† Thus edu-

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* Mons. Peniere, an exile from France during her revolution, a man of genius and information, who resided four years among the Indians, a careful and intelligent observer of their character, speaks thus on the subject of intermarriages. "Encourage marriages between the whites and Indians. The second generation resulting from those alliances, would be totally white and beautiful. The Indians, in general, are better shaped, and more robust, than the whites; and their birth is as pure and as noble as ours."

MS. Memoir on the civilization of the Indians.

† The following extract from Capt. Bell's Journal of his tour to the Rocky Mountains, furnishes one example out of many others, to our purpose.

"On the 22d Sept. 1820, we halted at the house of a Cherokee Chief, by the name of Watt Webber, a half breed, His place is beautifully situated on a high bluff upon the bank of the Arkansaw river, secure from inundation, and is the great thoroughfare of travellers from the Missouri, to the country south of the Arkansaw, above the Cadrons. Webber is tall, well-formed, dresses in the costume of the whites, is affable, and of polite manners. Though he understands English, he would converse only in the Cherokee language. His wife is a large, fleshy woman, a full-blooded Indian, dressed in every particular like genteel, well dressed white women. She attends diligently herself, to all her domestic concerns, which are conducted with the strictest order and neatness. She also spins, and weaves, and has taught these arts to cated, and the marriage institution, in its purity, introduced, the principal obstacles to intermarriage with them would be removed. Let the Indians, therefore, be taught all branches of knowledge pertaining to civilized man; *then* let intermarriage with them become general, and the end which the Government has in view will be completely attained. They would then be literally of one blood with us, be merged in the nation, and saved from extinction.

Society for promoting the general welfare of the Indian tribes within the United States.

I would suggest the expediency of forming a Society, with the above or a similar title to be composed of members from each of the States and Territories, and of all denominations of christians within the U. States. This Society to be placed under the patronage of the principal officers of the national Government.

The object of this Society is summarily stated in its title. It should embrace every thing which such a Society could do, that has a bearing on the improvement of the whole Indian population of our country, in all branches of useful knowledge. For these purposes it should be made their business to investigate the history, and to examine into the ancient memorials, government, religion, customs and manners of the former, but more especially of the existing tribes; to ascertain their capacity for literary, moral, and intellectual improvements—to enquire into the efforts which have hitherto been made for imparting to them the blessings of civilization and christianity, and to bring into view the results of these efforts, whether successful or otherwise; and where they

her domestics. Her black servant acted as our interpreter, in conversing with her husband. We dined with this family. Their table was handsomely prepared, with China plates, and corresponding furniture. The food was cooked and served up after the manner of well bred white people; and Mrs. W. did the honors of the table in a lady like manner, with ease, and grace, and dignity.

"These Cherokees lately removed from the rest of their tribe, on the east of the Mississippi, near the white settlements, where they became thus civilized; and here, the civilized part of them, are an example which will not be without good effects, to the interior indians."

have failed, to state the probable causes of failure, and to suggest the proper remedies; to ascertain the places of residence, the numbers, dispositions, and, generally, the present actual state of these tribes, and of the improvements which have been introduced among them, and to suggest, from time to time, to the Government, and to the religious Associations, who possess the authority, the means, and the disposition to act directly upon the Indians, such plans and measures, as may assist them in conducting this wide spread, complex, and difficult service.

This society should also be scientific in its character, and embrace in its attentions, every thing in the Indian Territories, which might improve the geography, geology, mineralogy, natural history, and agriculture of our country. Such a society, in its operations and results, would require public rooms for a cabinet, which might be made a very rich and useful one, and a library for depositing suitable books and documents, and the correspondence of the Secretaries. For these rooms the Society, considering its nature and object, would naturally look to the Congress, and also for the funds, necessary to carry on its extensive operations.

I would further suggest, that the Society hold their annual meetings at the seat of the Government, at the periods for opening the sessions of Congress, and at these meetings make their annual Report, and transact their annual business.

The advantages, and I might add, the necessity of such a Society for the purposes suggested, are obvious and great. The Government require just the aid that such a society would be able to give. It would be as an eye to the Government, and act the part of pioneers and surveyors to them in pursuing an important object in an unexplored wilderness.

Since the above article was written, a Society of the above kind recommended, has been formed and organized at the City of Washington. See its Constitution, App. K. k.

Indian College.

As an important aid to the Government in their project in regard to the Indians, I would suggest the expediency of establishing, in some suitable situation, a College, for the education of such Indian youth, as shall have passed through the primary Indian schools with reputation and promise. Here, under competent instructors, let them be prepared to teach their brethren of the wilderness, all, even the higher, branches of useful knowledge. Let this College be liberally endowed out of the avails of those public lands, which have been purchased of the Indians. To what better purpose can a portion of them be applied? Of these lands there is enough, and to spare, at the disposal of the Government. Let able and skilful Professors be appointed for this Institution, and whenever any of the educated Indian youth shall become qualified for teachers, let them be rewarded, and encouraged, by promoting them to such offices in the instruction and government of the College, as they are capable of filling with reputation and respectability. Let them thus feel their own strength and importance, and have the full benefit of all the motives to exertion, which we enjoy.

Such an Institution, as has now been recommended, was early established, and nobly endowed, in India, for the benefit of that populous region; and its good fruits have far exceeded the high expectations of its friends.[*] We might reasonably expect the like good effects from a similar Institution in our own country.

The Indians, within a very few years, might, and probably will be, extensively taught by their own civilized and educated brethren; numbers of whom are already prepared, as far as existing advantages would permit, and many more are preparing to engage in this work. And if we are, *in future*, but *just* to the Indians, and leave to them the *means* of supporting the necessary literary and religious

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[*] Among the Institutions in India, for the improvement of its mixed population, are the Asiatic Society, by Sir William Jones; a College at Fort William, by the Marquis Wellesley, in which are Professors of English, Mahometan, and Hindoo languages, history, geography, natural history, &c. In 1816, a College was established by the Hindoos themselves, for the instruction of their sons in the English and Indian languages, and in the literature and sciences of Europe and Asia. Here Indian youth are educated to be preachers to their own countrymen. More recently still, an Episcopal Mission College has been established, and handsomely endowed, whose principal object is to prepare the natives and others to be preachers, catechists and school-masters. Beside which there is a School-Book and Bible Society, and others of less prominence.

Institutions among themselves, and teach them how to use them, they will gradually, and ultimately be taken off our hands, and will be able, without the aid of our money or our labor, to take care of the education of their own children, and to support all the good institutions requisite in a civilized community. Indians will educate Indians, and the whole business of their civilization will be carried on among themselves.

The School at Cornwall,* in Connecticut, could be very easily raised into such an Institution. The foundations are already laid, and are broad enough to bear such an Institution, and able and experienced instructors are now on the ground. Every thing, by a kind Providence, seems there to be prepared to our hand. Let this then be the Indian College of our country; at least so long as to make a fair experiment. Let it be at once liberally endowed by the Government of the United States, and conducted, on liberal principles, by *the American Board of Commissioners for Foreign Missions*, who planted it, and have hitherto, by their Board of Agents, superintended and supported it. Let the number of Instructors be increased, and also the number of pupils, and liberal provision be made for their support. Let it be open, as it now is, for heathen youth from all parts of the world, who may be thrown on our shores, and a department of instruction suited to these uneducated youth, be established in connection with the College. Let these be here gratuitously educated, on the bounty of the Government, and sent back to the several places of their nativity, to educate their own countrymen in turn. What greater blessings can we send forth from our country into heathen lands, than youth thus liberally educated? In what way can we, with so little expense, raise and extend the reputation of our country, so effectually promote peace and good will among men, and diffuse blessings through the world?

Education Families.

I give this name to those bodies which have been commonly denominated *Mission Families*, because it seems better to describe their character, and may less offend the opposers of Missions. By an *Education Family* I mean, an association of individual families, formed of one or more men regularly qualified to preach the Gospel, to be at the head of such a family; of school-masters and mistresses; of farmers, blacksmiths, carpenters, cabinet-makers, mill-wrights, and other mechanics—of women capable of teaching the use of the needle, the spinning-wheel, the loom, and all kinds of domestic manufactures, cookery, &c. common in civilized families. This family to consist of men and women in a married state, with their children, all possessing talents for their respective offices, with a missionary spirit, devoted to their work; contented to labor without salary, receiving simply support. The size of these families to be proportioned to the importance of their respective stations, and to the number of Indians around them, who are to be educated. Such families have been established, and may be seen in actual operation, and accompanied with their fruits, among the Cherokee, Choctaw and Osage Indians. These bodies are to be the great instruments in the hands of the government, for educating and civilizing the Indians.*

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*A full account of this School is given in the Appendix, p. 267.

The claims of the Indians on the government and people of the United States, and the way to satisfy these claims.

In the existing state of the Indians, and of our connections with them, what do we owe them? What are the duties, in reference to them, of the civil, and of the religious community? The duties of each are different, but connected. Neither, alone, can do all that seems necessary to be done. There is enough for both to do; and a necessity that there should be mutual co-operation.

The Government, according to the law of nations, having jurisdiction over the Indian territory, and the exclusive right to dispose of its soil, the whole Indian population is reduced, of necessary consequence, to a *dependent* situation. They are without the privileges of self-government, except in a limited degree; and without any *transferable* property. They are ignorant of nearly all the useful branches of human knowledge, of the Bible, and of the only Savior of men, therein revealed. They are weak, and ready to perish; we are strong, and with the help of God, able to support, to comfort and to save them. In these circumstances, the Indians have claims on us of high importance to them, and to our own character and reputation, as an enlightened, just and christian nation. In return for what they *virtually* yield, they are undoubtedly entitled to expect from our honor and justice, protection in all the rights which they are permitted to retain. They are entitled, as "*children*" of the government, for so we call them, *peculiarly* related to it, to kind, paternal treatment, to justice in all our dealings with them, to education in the useful arts and sciences, and in the principles and duties of our religion. In a word, they have a right to expect and to receive from our civil and religious communities combined, that sort of education, in all its branches, which we are accustomed to give to the *minority* of our own population, and thus to be raised gradually and ultimately, to the rank, and to the enjoyment of all the rights and priviliges of freemen, and citizens of the United States. This I conceive to be the precise object of the Government. If we fulfil not these duties, which grow naturally out of our relation to Indians, we cannot avoid the imputation of injustice, unkindness, and unfaithfulness to them,—our national character must suffer in the estimation of all good men. If we refuse to do the things we have mentioned for the Indians, let us be consistent, and cease to call them "*children*"—and let them cease to address our President, as their "great Father." Let us leave to them the unmolested enjoyment of the territories they now possess, and give back to them those which we have taken away from them.

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*See Appendix.

But the Government, and it is honorable to their character, have not forgotten their obligations. In fulfilment of them, in part, the Congress of the United States have placed at the disposal of their President, the annual sum of ten thousand dollars, which will doubtless be increased, as the plans of the government shall be extended, and require it, to be expended by him in ways which he may judge the most suitable, for the civilization and happiness of the Indians. The regulations adopted to guide in the expenditure of this fund, and the account rendered by the Secretary of War, of the manner in which it has been expended, will exhibit this paternal and benevolent effort of the Government, both in principle and operation.*

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* See App. L. 1.

Objections to Civilizing the Indians.

When we look back in the pages of history four or five hundred years, and see what then was the state of our own Ancestors, and whence sprung the most polished and scientific nations of Europe, we should scarcely have supposed, that any man, acquainted with history, or making any pretensions to candor, would be found among the objectors to attempts to civilize our Indians, and thus to save them from perishing. Yet, painful as is the fact, objections have been made to the present course of procedure with Indians, and from men too, whose standing and office in society are such, as it would be deemed disrespectful to pass unnoticed. "The project," it has been said, "is visionary and impracticable. Indians can never be tamed; they are incapable of receiving, or of enjoying, the blessings proposed to be offered to them." Some, I will hope, for the honor of our country, that the number is small, have proceeded farther, and said, "Indians are not worth saving. They are perishing—let them perish. The sooner they are gone, the better." And to hasten such a catastrophe, *a formal project has been actually devised, and put on paper*, and the projector has had the effrontery to offer his infernal project for the adoption of the government!!!*

A sufficient answer to such of these objections, as require notice (for truly some of them are so shocking, that one can hardly *think* of them, much less undertake to *answer* them) will be found, I conceive, in the *facts* collected into the Appendix of this work.† It is too late to say that Indians cannot be civilized. The facts referred to, beyond all question, prove the contrary. The evidence of actual experiment in every case, is paramount to all objections founded in mere *theory*, or, as in the present case, in naked and unsupported *assertions*. The specimens of composition, and the account given, on unquestionable authority, of the acquisitions of Indian youths, of other kinds of knowledge, in the Cornwall, and other Indian schools, can hardly fail to convince all, who are willing to be convinced, that it *is* practicable to civilize, educate and save Indians. Without fear of contradiction, then, we assume this point as established. Indians are of the same nature and original, and of one blood, with ourselves; of intellectual powers as strong, and capable of cultivation, as ours. They, as well as ourselves, are made to be immortal. To look down upon them, therefore, as an inferior race, as untameable, and to profit by their ignorance and weakness; to take their property from them for a small part of its real value, and in other ways to oppress them; is undoubtedly wrong, and highly displeasing to our common Creator, Lawgiver and final Judge.

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*I have not seen the document here referred to, but the fact stated rests on substantial authority.

† See Appendix M. m.

Plan for civilizing the Indians.

The *general* plan, embracing all its ramifications, which I would respectfully submit to the consideration and adoption of the government, with the improvements hereafter mentioned, is that, *substantially*, which has been devised by the American Board of Commissioners for Foreign Missions, and is now in successful operation under the direction of this Board, and of other similar associations of different denominations, and has already received the sanction and patronage of the Government. This plan, "in the full tide of successful experiment," is now in a course of exhibition before the public, and is looked at with joy and admiration, by philanthropists on both sides of the Atlantic.*

Removal and colonization of the Indians, now living within the settlements of the white people.

On the subject of the removal of the Indians, who now dwell within our settlements, there are different opinions among wise and good men. The point on which they divide is, whether it be best to let these Indians quietly remain on their present Reservations, and to use our endeavors to civilize them where they are; or for the Government to take their Reservations, and give them an equivalent in lands to be purchased of other tribes beyond our present settlements. The Indians themselves too, are divided in opinion on this subject; a part are for removing, and a a part for remaining, as in the case of the Cherokees, Delawares, Senecas, Oneidas, Shawanees, and indeed most of the other tribes living among us. Difficulties in deciding this question present themselves, on which side soever it be viewed. To remove these Indians far away from their present homes, from "the bones of their fathers," into a wilderness, among strangers, possibly hostile, to live as their new neighbors live, by hunting, a state to which they have not lately been accustomed, and which is incompatible with civilization, can hardly be reconciled with the professed views and objects of the Government in civilizing them. This would not be deemed by the world a wise course, nor one which would very probably lead to the desired end. Should that part of the tribes only, remove, who are willing to go, and the remainder be permitted to stay—this division of already enfeebled *remnants* of tribes, would but still more weaken their strength, diminish their influence, and hasten their destruction. Nor would this partial removal satisfy those who are for removing the whole; nor those either, who are for retaining the whole. The latter wish them to remain for the benevolent purpose of educating them all where they now are, urging, that they are now among us, in view of examples of civilized life; and where necessary instruction can be conveniently, and with little expense, imparted to them. On the other hand there is much to be said in favor of the removal of the *smaller* tribes, and remnants of tribes—not, however, into the wilderness, to return again to the savage life, but to some suitable, *prepared* portion of our country, where, collected in one body, they may be made comfortable, and with advantage be educated together, as has already been mentioned, in the manner in which we educate our own children. Some such course as this, I apprehend, will satisfy a great majority of the reflecting part of those who interest themselves at all in this subject, and is, in my belief, the only practicable course which can be pursued, consistently with the professed object of the Government.*

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* See App. N. n.

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* See Appendix O. o.

Revolution now in operation among the Indians.

There is evidently a great and important revolution in the state of our Indian population already commenced, and now rapidly going forward, affecting immediately the tribes among us and on our borders, and which will ultimately and speedily be felt by those at the remotest distance. The evidence of this revolution exists in the *peculiar* interest which is felt and manifested for the general improvement and welfare of Indians, and in the peculiar corresponding feelings and movements among the Indians themselves. The civil and religious communities are remarkably awake on this subject, and are making joint efforts for the improvement and happiness of Indians, such as were never made in any former period of our history. The Chiefs and sensible men among these tribes, to a great extent, feel that a change in their situation has become necessary, that they must quit the hunter, and adopt the agricultural state, or perish. Of this fact I myself am a witness. There is an increasing willingness, which in some instances rises to strong desire, on the part of the Indians, to accept the benevolent offers of instruction held out to them by the Government, and by Christian Associations. There is a most remarkable reciprocity of feelings on this subject, which plainly indicates, that the hand of heaven is in it; as no power short of this could ever have produced such a state of things. This is for our encouragement, and it is encouragement enough, to persevere. In such circumstances we cannot go back. Honor, justice, humanity, all that makes man respectable in the sight of God and men, imperiously require us to go forward, in full faith, till this work, so auspiciously commenced, shall be accomplished.

Obligations of the government to meet this new state of things, and the manner of fulfilling these obligations.

This new state of things requires corresponding measures on the part of the government, to whom we look to take the lead in carrying on this revolution, which, if rightly directed and conducted, will save the Indians from ruin, and raise them to respectability and happiness, and reflect high and lasting honor on the Administration which shall accomplish it.

As the government assumes the guardianship of the Indians, and in this relation provides for their proper education, provision also should be made for the exercise of a suitable government and control over them. This government, unquestionably, should be in its nature *parental—absolute*, *kind* and *mild*, such as may be created by a wise union of a well-selected military establishment, and an Education Family: The one possessing the power, the other the softening and quailfying influence; both combined would constitute, to all the purposes requisite, the parental or guardian authority. A code of laws and regulations must also be formed, to meet the new state of the Indians, which should remove the unjust, mortifying, and provoking differences which are now made between them and white people, in the administration of justice; a code, which shall provide effectually against the introduction of spirituous liquors among them, which are the source and immediate occasion of most of the difficulties, quarrels and wars, which take place among themselves, and between them and us. This is an evil, which, if not effectually cured, will hinder and render abortive, all efforts which may be made for their benefit. No good can be done to the Indians, while this evil remains.

Another evil equally destructive of the Indians, and equally necessary to be provided against by proper laws and regulations, is, intercourse with *unprincipled* white people. Indians complain, and justly too, that their "morals are corrupted by *bad white men*." This is well known to be the fact, and the cause of incalculable injury to the Indians, as well as of national disgrace. As we would hope to promote their welfare, this evil must, in some way, by the wisdom and arm of the government, be removed. It can be done effectually in one way, and but one way; and that is, by the appointment, *exclusively*, of good men to fill all public offices relating to Indians; men of principle, who, in the discharge of their official duties, will honestly, faithfully and disinterestedly promote the welfare of Indians. Such men, of competent abilities and qualifications, can undoubtedly be found, and in sufficient numbers, to carry on the whole trade, and other intercourse with the Indians, on the plan suggested in another part of this Report; and to fill all the offices pertaining to the superintendancy and agency of Indian affairs, as well as to negotiate treaties for various objects, with the Indian tribes.*

I am fully aware of the delicacy of this subject, in the view of it I am now taking; but its importance in order to the attainment of the object of the government, forbids that I should pass it unnoticed. I dare not be unfaithful to my government—to my conscience—nor to my God. Example, in the case before us, *peculiarly*, as in all other cases, must accompany instruction and precept. We cannot reasonably expect that the latter will have any good effect, where the first is wanting. Let, then, the plan of Indian trade, the selection of officers and soldiers for the military establishments, which are connected with Indians, the appointment of Indian superintendants and agents, and treaty commissioners, all be made, in future, in reference to the influence which these establishments and officers, respectively, are expected to exert over the Indians. Let this whole combined influence be uniform in its character, and wholly good, and be made to bear upon every measure put in operation for the civil, moral, and intellectual improvement of the Indians.

In other words, and to come to the very *pivot* of this business. Let the whole existing system of operations in regard to Indians, embracing trade, and all other kinds of intercourse with them by Indian Agencies, Treaties for their lands, and all laws relating to them, be annulled, and all things removed out of the way, preparatory to the laying of *new foundations*, and the erection of a new and more commodious and sightly fabric. I pass no censure on the present system. It was formed by our wise men. But it was formed for other times, and for a state of things among ourselves, and among the Indians, widely different from the present. The alterations in this system, which have been made at different periods, to meet the changes which have taken place, have deformed it. It is now an unsightly, and, compared with what it might be made, an inefficient mass. In many instances its operations are wasteful and injurious. Many agencies, formerly necessary, from the removal of the Indians, or a change in their circumstances, have become mere *sinecures*, places of emolument, without business, consuming the public money, without contributing any thing to the public good. Several of these agencies combined, would furnish no more business than a single man, of proper qualifications for an agent, could perform. The fault is in the system itself, not in the minister whose office it is to carry this system into effect; nor yet in the officers who occupy these sinecures. Many abuses, many sinks, uselessly swallowing up the public funds exist, which require, and no doubt will receive the pointed eye of the Executive, and remedies, which Congress alone can supply. These remedies will be found in a *new system* throughout, of all Indian affairs, into which is to be incorporated all that is sound and good in the old, leaving out only that which has become obsolete—a system shaped to the new state of things, to the great changes now in operation—a system, that shall combine in it all the results of past experience, all the wisdom of the Government, and command in its execution the energies of the nation—a system, which shall hereafter, when they shall have felt its effects, call forth the thanks of the Indians, and secure for our nation the applauses of the world.

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* See next article.

Improvements in Education Families, and New Establishments recommended.

My instructions are "to report my opinion as to the improvements which may be made, and the new establishments, to promote the object of the Government in civilizing the Indians, which can be advantageously formed."

The number and location of the Education Families already established, the dates of these establishments and the religious associations who have made them, are given in a table annexed to this work. The manner in which these families are formed, the purposes they are intended to accomplish, and the means they are to employ, have also been stated. The single improvement which I would here respectfully suggest, and recommend, is the following: that, as fast as the course of things shall render expedient and practicable, Indian superintendants, agents, sub-agents, and all other officers of government, who have to do with Indians, for reasons stated in the last article, be either members of one or other of these Education Families, (the Families in future to be formed in reference to this purpose, and to contain persons qualified for these several offices,) or, so intimately connected with, and friendly to them, as shall bring all their official influence and authority over the Indians, to aid them in all their operations.

The advantages of such a course would be, 1st. An entire saving of all the salaries and expenses of these officers; because all the members of these families are without salaries, receiving merely support. What is now given to these officers from the United States' treasury would, of course, go into the common treasury of the Education Families, and be expended in the same manner as are other funds, given by the government. The amount of this saving would be equal to the amount of all the salaries of the officers above named, who should be taken from the Education Families. 2dly. Were these officers members of Education Families, it would bring to these families all their official influence with the Indians. Channels, in this way, would be opened, numerous and extensive, for diffusing useful knowledge among them. The duties of an Indian agent, faithfully and affectionately fulfilled, are peculiarly well adapted to open the hearts, and conciliate the esteem and love of Indians. 3dly. The selection of candidates for these offices, by the several religious associations who form these Education Families, would greatly assist the government in discharging a delicate and difficult duty, and would happily divide with them the responsibility for the faithful discharge of the duties of officers so appointed. It can hardly be supposed, that men so selected, appointed, and inspected, would violate their trust.

It is extremely important that all these officers should be honest men, of fair moral character; men of discernment, of knowledge of human nature, of kind and affable dispositions and manners, of decision, promptness and energy in action. If to these should be added christian piety, the character would be complete. Were all the officers above named, of this description, their influence to do away existing prejudices in the minds of Indians, and to secure their affections and confidence, would be immense. On the character of these officers in future, very much will depend in effecting the object of the government. These offices should never be converted into mere *sinecures*.

Under this article it may be proper to suggest, the great importance of establishing, at every military post in the Indian country, an Education Family. By the union of these two establishments alone, in my opinion, can be formed, the kind of authority proper to be exercised over Indians, in their present state, with reference to their education. In this way, at the same time, would be imparted to the soldiery, that moral and religious instruction which is necessary to prepare them for wholesome and exemplary intercourse with the Indians. These military establishments, removed beyond the influence of civilized society and of its stated religious and moral institutions, without Chaplains, or any means to resist or check the natural propensities of man to become corrupt, have, in fact, degenerated into a lamentable state, exhibiting, at once, to Indians a demoralizing example; counteracting all the influence and exertions, of the Education Families, and weakening incalculably the strength of the defenders of our country. One sober, moral, pious soldier will effect more for the preservation of the rights and liberties of a nation, than ten of an opposite character.*

In this view of the subject, Chaplains at all our military posts would be of most important benefit; but at the military posts established among the Indians, they are, in reference to their civilization, unquestionably *indispensable.* The Education Families, were they established at each of these posts, would fulfil all the duties of Chaplains, and other duties also, of much importance, and all this, without any additional expense to the government.

The idea of having Indians every where see nothing in white people ; but what will give them favorable opinions of civilized life, and of the Christian religion, cannot be too strenuously urged, nor too deeply impressed on the public mind. The Indians quickly perceive the coincidence, or the contradiction, between *professions* and *conduct*, and their confidence or distrust, follow of course. This distrust, unfortunately, exists already extensively among the Indians. In repeated interviews with them, after informing them what good things their Great Father the President, was ready to bestow on them, if they were willing to receive them, the Chiefs significantly shook their heads, and said—"It may be so, or it may be not. We doubt it. We don't know what to believe." Unless this dustrust be removed from the minds of Indians, and their confidence in the Government established, the best efforts for their benefit will be impeded, if not wholly frustrated.

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* The following facts exhibit in a convincing light, the effects, and value of Christian Ordinances, and instruction.

"A gentleman of large landed property (in England) lately declared, that on one of his estates the people were quiet, and sober, and industrious, and were never disposed to injure his property; whilst on another they were turbulent and profligate, and idle, and injurious. And he publicly confessed, that the difference arose from the people, in the first case, having the instruction of faithful, pious ministers, and in the other not. If pure Christianity were universally known and obeyed, the whole face of human society would be changed."

Rev. Thomas Scott.

I am happy in the explicit sanction of the President and Secretary of War to the sentiments now expressed, contained in their Regulations for distributing the funds deposited in their hands for the civilization of the Indians.* They say, "it is considered to be the duty of all persons, who may be employed, or attached to any institution, not only to set a good example of sobriety, industry and honesty, but, as far as practicable, to impress on the minds of the Indians the friendly and benevolent views of the government toward them, and the advantages they would derive by yielding to the policy of government, and co-operating with it in such measures, as it may deem necessary for their civilization and happiness. A contrary course of conduct cannot fail to incur the displeasure of government, as it is impossible that the object which it has in view can be effected, and peace be habitually preserved, if the *distrust* of the Indians, as to its benevolent views, should be excited."

In these just and excellent sentiments, we have the *pledge* of the government, that they will remove at once every officer in the Indian department, who does not "set a good example of sobriety, industry and honesty," to Indians, and that no officer in any branch of this department will be appointed in future, who is not a "sober, industrious, and honest man. This pledge is invaluable, and cannot fail to receive the applause and gratitude, and to command the confidence and warm support, of the religious community.

New stations for Education Families.

Under this head I shall simply name these stations, and refer to the Appendix for my reasons for naming them.

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* See App. p. 290.

1. In East Florida, among the Seminoles, and the remnants of tribes in that Territory, at the place where it is proposed to collect these now scattered Indians. [App. N. n.]

2. Among the Creeks, one or more.

3. Several more among the Cherokees and Choctaws, in addition to the stations already occupied.

4. Among the Chickasaws, one or more.

5. Among the Potawattamies and Ottawas, on the south east shores of Lake Michigan. [App. O. o.]

6. On Flint River, and another on Saganau Bay, in Michigan Territory, west of Detroit. [App. p. 20.]

7. At L'Abre Croche, on the east shore of Lake Michigan, thirty-six miles south west of Mackinaw. [App. p. 26.]

8. At Mackinaw. [App. p. 6.]

9. At Green Bay. [App. p. 50.]

10. On the new purchase made by the Stockbridge Indians, with some portion of the Six Nations, on Fox river, between the Menominee and Winnebago Indians. [App. P. p.]

11. At Chicago. [App. pp. 108 and 140.]

12. At Fort Armstrong.

13. At Prairie du Chien. [App. Q. q.]

14. At Sandy Lake. [App. pp. 30, 31, 33, &c.]

15. At St. Peter's near St. Anthony's Falls. [App. R. r.]

16. At Council Bluffs. [App. S. s.]

17. Several more among the Osages, Cherokees, Kansas, and Quapaws, on Osage, Arkansaw and Kansas rivers.

18. At or near Natchitoches, in Louisiana.

19. On Columbia river.

For reasons stated in the Appendix, all these are favorable openings for the establishment of Education Families.

Small Pox.

To secure success in civilizing the Indians, it is necessary, by all acts of kindness for their welfare, to gain their confidence and their affections. This is done, as in other ways, so particularly, by making them comfortable, and by manifesting, that we take an interest in promoting their good. One effectual way of doing this is, to make them feel the benefits of our medical knowledge. One skilful physician should be attached to every Education Family. Contagious and fatal diseases have destroyed thousands of Indians, which, by the application of well known remedies, might have been checked on their first appearance, and their desolating effects prevented. The *small pox*, particularly, has frequently, and in many tribes, made awful havoc. In 1802, it swept off half the population from the Missouri to New-Mexico, in the region of the Pawnees, and west to the Rocky Mountains:* and the Ottawas, at L'Abre Croche, about the year 1799, lost half their number by the same disease. It is very desirable, therefore, that *vaccination*, should be, by all means, introduced as extensively as possible among the Indians.

Plan for conducting Indian Trade.

In addition to what has been said on this subject, page 39 to 64, I simply state, in few words, a plan of conducting Indian trade, practicable in its nature, which, if adopted, could hardly fail of producing the happiest results. It is this: Let the whole Indian territory, which is now the sphere of Indian trade, be divided into districts of convenient size, and the boundaries of each district defined. In each of these districts, at a place which shall best accommodate the Indians inhabiting it, let a village be formed of such traders as shall choose to occupy it, with their interpreters, and their families. Let no white people be permitted to reside within this district, but at this village; nor even here, without permission from lawful authority. Let this requirement be strictly regarded. At this village let the whole trade of the district be carried on, with the traders, each having his own store of goods, as so many merchants; their stores to be within the compass of a quarter of a mile. Plant in this village an Education Family, to be companions of the traders, and instructors of their children, and of such of the Indian children of the district, as their parents may wish to send to the school. Let a farm be laid out, and cultivated in the best style, with all the productions suited to the soil and climate, with all sorts of animals, poultry, &c. to be looked at and examined by Indians, whenever they shall visit the village. In this way the Indians will see and judge for themselves, and become agriculturalists from conviction and choice. Whiskey, and "bad white men," in this way, may be effectually kept from Indians.

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* See Report, p. 39.

Conclusion.

In this Report, I have endeavored faithfully to spread before the Government, and through them before the whole community, the actual condition of a large and very interesting portion of our population. I have stated, and have aimed to do it fairly, their just claims upon the nation. In the facts and statements herein exhibited, the foundation of these claims will be perceived.

The plans and means which have been thought best adapted to satisfy these claims, have been suggested. Our *object*, and our *work* are now before us; the one, the noblest in which man can engage—the salvation of his fellow-men; the other, arduous, and requiring the whole strength of the nation. The field of our labor is wide. It is a wilderness, in which successful cultivation has but recently commenced. It is a rich and hopeful field. "The harvest," already beginning to whiten for the sickle, "is great;" and seeing that there are such numbers of qualified reapers offering themselves for the service of gathering it in, and our means for paying them their wages are so abundant, let us not be constrained to add, "*but the laborers are few!*"

The scene here opened before us, is adapted to fill and to delight minds bent on doing good. The view and contemplation of it by such minds will never tire. "Do good, and communicate to all men as ye have opportunity," is a divine command. Every man of real benevolence finds his chief happiness in obeying this command. To do good, and to communicate to those Indian tribes whom God has placed within our reach and under our special care, without a doubt, is our indispensable duty. They are a valuable part of that large body of heathen in our world, who are shortly to become the inheritance of the Redeemer of men.* And who does not covet the honor of helping to prepare this inheritance for such a possessor?

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* Psalm ii. 8.

Let no man despise these Indians. He who made them, who supports them, who has redeemed them with his blood, who looks forward to the day when they will make a part of his inheritance—He despiseth them not. Nor will he suffer any of his creatures, with impunity, to despise them, or to treat them with injustice or cruelty. He that despiseth Indians, despiseth Him who made, and has an arm to protect, Indians. He espouseth the cause of the oppressed. And "he shall have judgment without mercy, who showeth no mercy."

It is gratifying to know, that the government have in their possession, and at their disposal, the most ample means, with the blessing of God upon them, to procure for the Indians all the privileges and enjoyments, which distinguish and elevate us among the nations of the earth: and, so singular is the fact, these very means have been furnished to our government, by the people for whose benefit we ask to have them employed. The Table which accompanies this Report, compiled from *official* documents, shows, that more than *two hundred millions of acres* of some of the best lands in our country, have been purchased, after our manner, and at our own prices, of the Indian tribes. Of these lands, previously to October, 1819, there had been sold by the government about eighteen and a half millions of acres, for more than *forty-four millions of dollars*. The remainder of these lands, if sold at the same rate, and the sums paid to the Indians for them deducted, would yield to the government a net profit of more than FIVE HUNDRED MILLIONS OF DOLLARS!!* With this statement before him, founded on official documents, will any man hazard his reputation as an honest, fair, and just man, by saying, "*We have no funds to give for civilizing the Indians?*"

Economy in our public expenditures, appears to be "the order of the day;" the fashion of the times. This, to a certain extent, and in reference to particular objects, is undoubtedly wise and well. There is a just and politic economy, the result of extended and liberal views; and there is also a false and spurious economy, the offspring of narrow views, and of little minds. The one is wholesome to the reputation, and to all the true interests of a nation. The other is hollow-hearted, *vox, et præterea nihil*, and in the result, is as wasteful to the public property of a nation, as it is disgraceful to its character. It is earnestly hoped that the government, in their plans for economizing the national expenditures, will spare the allowance which is destined for the Indians. This allowance is not now too great; it is not indeed sufficient for all the contemplated, enlarged purposes and plans for Indian improvements. There are loud calls for more Education Establishments, and for more funds to support those which have already been made. If we spare to take of our abundance for public expenditure, and, because they are weak and we are strong, we take the pittance destined to the moral and religious improvement of the Indians, for this purpose, shall we not expose ourselves, and with justice, to the keen censure conveyed in a well-known parable?† I am very sure it would give heart-felt joy to millions of people in our country, if their government would be just, and kind, and *liberal* to Indians. They will be grieved, and complain loudly, if they are not. In no other way, than in this, can they with more certainty, and with less expense, secure for themselves that honor which a good man may covet, and shed true glory on their country.

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* The official details, shewing this amount, are given at large, and with exactness, in a Table which makes a part of this Report.

The work of educating and changing the manners and habits of nearly half a million Indians, as they are now situated, is acknowledged to be great, and arduous, and appalling. My enthusiasm on this subject, and I am not ashamed to acknowledge that I possess it, does not blind me to the difficulties and obstacles which are to be overcome. *But these difficulties are not insurmountable.* No. The cost has been counted. The arm of the LORD, in whom we trust, is strong. His power can do all things. The old adage, full of pith and meaning, is "no cross, no crown." It is the destiny of man to get his food by "the sweat of his brow;" to labor for the comforts he enjoys,—for the riches and honors after which he aspires. On earth, indeed, "*All* things are full of labor." The labor required is usually proportioned to the magnitude of the good to be effected, as its reward. Calculating on this principle, we see what will be the probable magnitude of the obstacles to be overcome, and of the labor to be performed in attaining our object. But even such obstacles, and such labor, formidable as they are, intimidate and palsy not the heart and arm of the man of real courage, in the cause of suffering humanity. The brave, in conflicts of another nature, court the posts of greatest danger, knowing that whether they conquer or perish, glory will be their reward.

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†"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up, and it grew up together with him and his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

"And there came a traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come unto him.

"And David's anger was greatly kindled against the man; and he said unto Nathan, as the Lord liveth, the man that hath done this thing, shall surely die. And he shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said unto David, *thou art the man.*"

It is animating in no common degree, that the rulers and lawgivers of our favored nation lead in this godlike work. Their reward, and surely it is a rich reward, is, "the blessings of many who are ready to perish." Their present prominent employment appears to be, the devising of the best means to accomplish it well and effectually. With such dispositions on the part of the government, who have the wisdom to devise good plans, and the means and the power to carry them into effect; with the whole community awake, and ready zealously, and with one heart and one soul, to help forward the good work, what may we not expect? Surely the hand of GOD is here; the thing which we desire will be accomplished. None shall hinder it. May every heart and voice respond—So BE IT.

APPENDIX.

A. Report p. 13.

SPEECH *to the Chiefs of the* SIX NATIONS, *left with the Indian Agent, and by him communicated to these tribes assembled at Buffaloe, June* 1, 1820.

BROTHERS,

The Great and good God has brought me and my son thus far on our long journey, to visit you and others of your red brethren. We ask you to unite with us in offering him praise and thanksgiving for his goodness.

Brothers, I regret that I cannot stay to meet you at your great Council fire, where we might speak together face to face. The reasons why I cannot be with you, I have communicated to your friends; Mr. Parrish, and Mr. Hyde, who, in my behalf, will explain them to you. I leave with them also copies of my commission, from your fathers in Scotland, beyond the great Ocean, and from your father the President of the United States. These papers will inform you of the objects I have in view in visiting you and your brethren, who live within the United States.

Brothers, Your father, the President of the United States, with whom I have conversed on the present state of the Indians, who live under his jurisdiction, and with many pious Christians, also, far and near, are thinking of you for good, and are now engaged in devising together the best means to promote your welfare. We perceive that your numbers and your strength are diminishing; that from being a numerous and powerful people, spread over a wide and fertile country, in which was plenty of game for your support, you have become few and feeble; that you possess but small tracts of land, compared with what your fathers possessed, and that your game, on which you formerly depended for your support, is gone. We see that there is no place on earth where you and your brethren can go, and dwell together, unmolested, in the state in which your fathers lived. We see that you cannot, many years longer, live in any part of the United States, in the *hunter-state.* The white people will push their settlements in every direction, and destroy your game, and take away your best lands. You have not strength to defend yourselves, were you disposed to make war with the white people. They have become too powerful to be resisted or restrained in their course. In these circumstances, your father, the President, and the good white people, extensively, feel for you. We perceive that you are cast down and discouraged, that you are perplexed and know not what to do. Your situation, and that of your red brethren generally, has lately excited an unusual interest. I am authorised to say to you, that the American nation, the civil as well as the religious part of it, are now ready to extend to you the hand of sincere friendship; to aid you in rising from your depressed state, and in the best ways which can be devised, to save you from that ruin which seems inevitable in your present course, and to cause you to share with us in all the blessings, both civil and religious, which we ourselves enjoy. We fully believe from the recent events of Providence, that God has great blessings in store for you, and the rest of your red brethren in our country, if you will accept them; and that you may yet "see good days, according to the days wherein you have seen evil." This is our most ardent desire. Let not then your spirits sink within you. Hope in God, who is able to save and to bless you. Trust in him and he will not leave you, but will be the health of your countenance, a refuge from all your troubles; a present help in time of need.

Brothers, I have many things to say to you, which I cannot say now, on account of my feeble health, and the hurry of my departure. I intend to write your friends, Mr. Parrish and Mr. Hyde, from Detroit. They will communicate to you what I may write. I hope God will preserve us to meet on my return.

Brothers Farewell,

JEDIDIAH MORSE.

Buffaloe, *May* 31, 1820.

The Rev. Jabez B. Hyde, who at this time resided among the Seneca Indians near Buffaloe, having communicated the foregoing speech to the Council when assembled, and witnessed the effect, addressed to me at Detroit, the following letter :—

Buffaloe, Seneca Village, June 7th, 1820.

Rev. and dear Sir,

Your communication was heard with a deep interest by the Council. After the Council, the Chiefs of the christian party, called on me to desire me (as they heard I should write to you,) to express their remembrance of you with grateful affection, and to assure you of their ardent desire, that God would preserve and prosper you in your labors of love for their people, and safely return you to them, and your friends. They also desired, if you should have an opportunity, that you would send them as early notice as you could, when they might depend on seeing you on your return, that they might have opportunity to notify all their villages.

We have had an interesting Council. The Gospel, externally, has greatly prevailed.

Yours with esteem,
JABEZ B. HYDE.

Rev. Dr. Morse.

On my arrival at Buffaloe, on my return, August 8th, I found that a Council, of a part of the Six Nations was in session, to transact business of their own; and though they had no previous notice of my coming, I concluded it best to attend the Council, and know if they were prepared to say any thing on the subject, which I had submitted to their consideration. I found them convened in their Council House, in very decent order, arranged in two parties, the *Christian* party on my right hand, Capt. *Pollard* at their head; the *Pagan* party on the left hand, with the celebrated *Red Jacket*, at their head.

Capt. Pollard, a Seneca Chief, first spoke, in substance as follows:—

FATHER,

We thank the Great Spirit for preserving you during your journey. If we had had more notice of your coming, we should have been better prepared to answer the speech you left us to consider. We suppose our Great Father, the President, appointed you to come and see us, to enquire into our situation, because he had confidence in you. We readily give you all the information we can.

Father, We are convinced, such is our situation, that we *must* have the Gospel. Without it we shall fall to pieces, and come to ruin.

The Reservation on which we live, is small. We have no hunting grounds. We cannot live as we formerly did. It is grateful to our hearts, therefore, to hear the proposal of our Father the President, which you have made to us, we *grasp* it with eagerness. We have begun, and are now moderately advancing to the accomplishment of what he wishes, as you may see from a view of our fields, our cattle, &c.

As to dividing our lands into farms, and holding them as individual property, as among the white people, we think it will not do for us. Holding our lands in common, as we now do, keeps us together. As Indians want goods of white people, and buy them on credit, we fear difficulties would arise in collecting these debts, according to your laws, and our lands would be taken to pay them.

Father, As to the plan of removing to some other part of the country, and leaving our present habitations, we have no idea of it, and are at present determined to remain here. In this determination, we and our brethren on the other side are agreed. Houses for religious worship, and for schools are built among us for our use, and when once built, they remain.—Now listen to the Pagans on the other side.

Red Jacket's Speech.*

I will be short. I understood that the time of your return would be appointed, and that we should have had notice of it. But you have come unexpectedly. We have not yet made up our minds on the subject you have proposed to us. We intend to call a great and general Council of our brethren from a great distance, and to take up the subject submitted to our consideration, which we think a great and serious one. We will send the result of our great Council, when it is adopted, to the President. By this we mean no disrespect to you. We regard it as a favor in the President, that he has sent you to us. Our Council will not be held in private, but publicly, before the Congressman (meaning Mr. Tracy, who was present.)

The Great Spirit made *us* of copper color, and gave us a different language from that of the white people. All animals, as well as men, differ from each other in their forms and natural dispositions.

Observe, it is one thing for white people to *attend worship*—and another *to be industrious*. They can be industrious.

We are in two parties, and our party wish that one course may be pursued by both.

Cusic, *a Tuscarora Chief then rose and said:—*

Father,

I was not here when you passed through on your way to the west. I was, however, informed of it, and thank the Great Spirit for your safe return. The Tuscaroras received the Gospel thirty years ago. We were among the first to receive Agriculture. We have a school, and a small church, sixteen members only, but sincere.

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* Red Jacket was not well—and being called on suddenly, was not prepared, as he intended to have been. These are probably the reasons why his speech is so short, desultory, and abrupt.

The substance, only, of these speeches is here given from minutes taken by another person, at the time.

I closed the business before the council in a short reply, in which, after making my apology to them for not giving them notice of my coming, as I had intended, I expressed my regret at seeing them divided into two parties, in respect to their religion; and that while it must give me pleasure, being myself a christian, and a preacher of this religion, to see so many among them who had embraced it, I yet entertained no prejudices against those who had not yet embraced it. I had on the contrary, a very sincere regard for their welfare, and wished that they would encourage the establishment of schools among them, that they might learn our language, and be able to read our books, and to examine for themselves the evidences of our faith in christianity; that we had no wish to *impose* our religion upon them, but that they should embrace it, if they embraced it at all, voluntarily, and from a conviction of its truth, and infinite importance.

As to their removal, dividing their reservations into farms, and having separate property, I had said nothing on these subjects in my speech; it was not in my commission to give any advice concerning these things, but only to learn what were their feelings and dispositions concerning them—that though they were not agreed in their religion, I was glad to find them so well united in regard to other things, which related to their worldly interests; and that they were making advances in agriculture and other improvements. I concluded by exhorting them, as their numbers had become small, compared with what they once were, to impart strength to the numbers which remained, by industry in tilling their lands, encouraging schools for the instruction of their children, and by cultivating union among themselves, and peace with their neighbors.

B. MICHILLIMACKINACK.—Rep. p. 14.

This island is situated on the north side of the Strait, which connects Huron Lake with Lake Michigan. Its name, *Michillimackinack*, (*Mackinaw* is an abbreviation of it) signifies the *Great Tur-*

tle, which it remarkably resembles. The island is about seven miles in circumference. On the pinnacle of the back, is Fort Holmes, erected by the British, while the Island was in their possession, the beginning of the late war of 1812, and which is a commanding object in approaching it from either of the adjoining Lakes. The old Fort, which is occupied by a body of United States' troops, is about half way down the side of the island, as you descend it to the south east, and about seventy or eighty (some say one hundred and fifty) feet above the level below, on which is the village, which surrounds a very safe, commodious, and beautiful circular harbor, opening to the south east, and looking into Lake Huron. The village has about 100 buildings of all kinds, among which is a Court House (now used as a place of religious worship) none of them large or splendid. Here the American south west Fur Company, in the summer season, transact their business, receiving from their agents, who have been dispersed the preceding winter, among the Indian Tribes, south west and west, the furs, peltry, &c. which they have collected, and receiving for the coming season their outfits of goods, to be given in barter to the Indians for the fruits of their hunting excursions.

Here also resort, at this season, several thousands of the various tribes of Indians from the south, south west and west, some of them from a great distance, with their families, dwellings, furniture and provisions, packed in birch canoes, each of a size, suited to the number and wealth of the owner, on their way to Drummond's Island. On this island is erected a British fortress, at which presents are annually distributed among the Indians to a large amount. They stop at Mackinaw, going and returning, to refresh themselves, and obtain provisions for their journey. Hence Mackinaw is a very lively and busy place during the summer months. And since the Steam Boat has extended its voyages to this place; it has become the resort of much respectable company.

The surface of this island is full of stones of all sizes, with very little earth between. Small portions of it are cultivated. There are two or three farms tolerably productive. Potatoes and garden vegetables are cultivated here in great perfection. The original growth of trees has been principally used by the inhabitants, who resort to other neighbouring islands for their wood.

C. SAUT* OF ST. MARY'S.—*Purchase of Chippawas for a Military Post.*—Rep. p. 14.

The following tract of land, beginning at the Big Rock in the river St. Mary's, on the boundary line between the United States, and the British Province of Upper Canada; and running thence down the said river, in the middle thereof, to the Little Rapids, and from those points, running back from the said river, so as to include sixteen square miles of land. This tract was ceded by treaty, June 16th, 1820, to the Government of the United States; Lewis Cass, Governor of Michigan, being their Commissioner; and on the part of the tribe of Chippeway Indians, present, fifteen Chiefs and warriors.

In return for this grant, the United States secure to the Indians a perpetual right of fishing at the Falls of St. Mary, and also a place of encampment upon the tract ceded, convenient to the fishing ground, which place shall not interfere with the defences of any military work, which may be erected by the U. States, nor with any private rights.

D. MARTIN ISLANDS.—Rep. p. 14.

The Martin Islands are small, in sight of Mackinaw, covered with wood, and have abundance of *plaster*, (*Gypsum*) of a superior quality, for the sake of which, principally, this purchase was made. This Plaster, it is understood, is to be free for the use of all, who will take the trouble to transport it. The wood, at a future time, will be a valuable article, as there is none of consequence in the island of Mackinaw, where much is used.

An instance of Indian sagacity and shrewdness occurred at the treaty for the purchase of these islands. The Agent, for the purpose of impressing the Indians with the real object of the Government in making this purchase, observed to the Chiefs, in his speech to them on the occasion, that their great Father the President, wanted these islands for his children, not for their soil, or timber, but for the *Plaster*—and this he intended to *give* to his children.—"Well," replied one of the old, venerable Chiefs, with a very grave countenance—"if our Father does not want the *soil*, nor the *timber* of these islands, but the *Plaster* only, we will keep the soil and timber, and he shall be welcome to the Plaster."

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* *Saut* pronounced *Soo*.

E. *Speech to the Ottawas at L'Arbre Croche, July 6th*, 1820.—Rep. p. 14.

CHILDREN,

I have come with my son a long journey to see you. Our God, the great and good Spirit, has preserved us on our way. We thank him for his goodness. We are glad to see you, and your women and children, in your own dwellings, around your own fires.

I come to you by the desire of your Great Father the President of the United States, of your good fathers in Scotland across the great waters, and of your good fathers of the Missionary Society in Albany.*

Efforts have heretofore been made to civilize the Indians, and to convert them to the christian faith. They have been in many instances successful. But as they were the efforts of small societies, or of individuals, and most of them have been discontinued, the success has been partial; and in many places, where these efforts were made, their good fruits have disappeared. The day of small things is now past. A glorious day is dawning. The *nation* has engaged in this great work. Never before was the prospect for Indians so bright. Your fathers, the christian white people, are rejoicing in these auspicious events, and praying to God for their red brethren. They are devising plans for your happiness. The Congress of the United States, the great Council of our nation, feel for you, also, and have put money into the hands of your Father, the President, to promote the welfare of Indians. I am come in his behalf, to offer you the hand of sincere friendship, and the blessings which he has to bestow upon you. We wish you to receive them, because we know, if you do, they will make you and your posterity happy. If you refuse them, the consequences to you, to your posterity especially, will be lamentable. Your game is already diminishing, and e'er long will be gone, and you will waste away, and perish, as hundreds of tribes of your brethren in the country east of you, have successively perished before you. Once they were numerous and prosperous like you. Now there is not one of their posterity to visit, and weep over, the sepulchres of their fathers.

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* Here my commissions were shewn, and the purport of them communicated.

Children, Your father the President, thinks that a great change in the situation of his Red Children has become necessary, in order to save them from ruin, and to make them happy.

I will now lay before you some of the reasons, why he believes that such a change in your situation is necessary to your existence and happiness.

Children, Listen attentively to what I am now about to say to you. It is for your life, and the life of your posterity.

Your fathers once possessed all the country, East and South, to the great waters. They were very numerous and powerful, and lived chiefly by hunting and fishing. They had brave warriors, and orators, eloquent in Council. Two hundred years ago, a mortal pestilence spread wide among the Indians on the coast of the great Ocean to the East, and swept away a great part of them. In some villages all died—not one was left. Just after this great desolation, the white people began to come across the great waters. They settled first on lands where no Indians lived; where they all had died. Other white people, about the same time, settled at the South.

These white people came, not as enemies, but as friends of the Indians. They purchased of them a little land, to support them and their children by agriculture. They wanted but little, while they were few in number. God prospered the white people. They have since increased and multiplied, and become a great and powerful nation. They are now spread over a wide extent of the country of your fathers; and are spreading still more and faster over other parts of it; purchasing millions of acres of your good land; leaving for you and your children, *Reservations* here and there, small indeed, compared with the extensive hunting grounds you once possessed. What your brothers, the Osages, said to one of our missionaries, is true. "Wherever white man sets down his foot, he never takes it up again. It grows fast, and spreads wide." You have been obliged, either to go back into the wilderness, and seek new hunting grounds, and dwelling places, or to live on your small Reservations, surrounded with white people. Indians cannot associate with the white people, as their equals. While they retain their present language, and dress, and habits of life, they will feel their inferiority to the white people. Where they have no game to hunt, to furnish them with furs for trade, and with food to eat, they become poor, and wretched, and spiritless, dependant on the white people for their support. They will give themselves up to idleness, ignorance and drunkenness, and will waste away, and by and bye have no posterity on the face of the earth. Already many tribes who live among the whites, can never more gain renown in war, or in the chase. If this course continues, it will soon be so with the whole body of Indians, within the Territories of the United States. Indians cannot go to the west, for the great ocean would stop them; nor turn to the north or south, for in either course are the hunting grounds, and dwelling places, of other tribes of your red brethren: No, nor can you go to any other country, for all the countries on the globe, where Indians can live, as they now live, are already inhabited.

Things being so, the wisest men among Indians know not what to advise, or what to do. They imagine that the Great Spirit, of whose character and government they have but very imperfect ideas, is angry with the red people, and is destroying them, while he prospers the white people. Aged and wise men among Indians, with whom I have conversed, think and talk of these things, till their countenances become sad. Our countenances are also sad, when we think and talk of them. Hereafter, when these things shall have come to pass, christian white people, who loved Indians, and wished and endeavored to save them, will visit their deserted graves, and with weeping eyes, exclaim, "Here Indians once lived. Yonder were their hunting grounds. Here they died. In these mounds of earth the bones of many generations lie buried together. No Indian remains to watch over the bones of his fathers. Where are they? Alas! poor Indians." But I forbear to pursue these sad reflections. The prospect must fill your minds with sad apprehensions for yourselves and your children, and sink your spirits, as it does my own.

Children, I would not have presented this painful prospect before you, had I not another to present, that I hope will cheer your hearts, raise your spirits, and brighten your countenances. I have made you sorry; I wili now endeavor to make you glad.

Children, Be of good cheer. Though your situation and prospects are now gloomy, they may change for the better. If you desire to be happy, you *may* be happy. The means exist. They are freely offered to you. Suffer them to be used.

Children, listen. I will tell you in few words, what your great Father, and the Christian white people, desire of you. We *impose* nothing on you. We only lay before you our opinion for you to consider. We do not dictate, as your superiors, but advise you as your friends. Consider our advice.

Your father the President, wishes Indians to partake with his white children, in all the blessings which they enjoy; to have one country, one government, the same laws, equal rights and privileges, and to be in all respects, on an equal footing with them. These blessings, Indians cannot enjoy, so long as they remain distinct, independent nations, each having its own government and laws, and language, and lands; while they remain ignorant of our language, of our religion, of our government and modes of life, while you live in the hunter state, dress as you now dress, and live in small villages, scattered over a wide tract of country. Your father would have you learn our language. You who are old may not be able to learn it, but you can encourage your children to learn. Your father wishes you to quit hunting for your support, and to live by cultivating the earth, and for this purpose, that you would collect together the scattered settlements of your tribe, and of other tribes, with whom you are related, or in friendship and alliance, on some of your own good lands, of sufficient extent, and have these lands divided into townships and farms, as the lands of the white people are divided, and each man to have a farm as his own, with a title which he can transmit to his posterity; a house and barn, oxen, cows and horses, fields of corn, wheat and potatoes, gardens and fruits, and to dress and live like the white people; to have one language, and to enjoy all the comforts of life, which your white brethren enjoy. In this way, you would avoid the evils and impositions which you now suffer from wicked, unprincipled men. You would have plenty of provisions, and no longer suffer the pains of hunger and want, and dependence. You would be under no necessity of separating from your wives and children, during the winter; or taking them with you long journies, through many sufferings. You might live with them, and have plenty of the comforts of life, at one continued home. You would then be companions and equals with your white brethren, and be prepared, in due time, to sit and deliberate with them in the councils of the nation. In all these privileges, and blessings, your father invites you to partake with his other children.

To accomplish these good purposes, your great father, the President, and your christian fathers, will send among you, at their own expense, good white men and women, to instruct you and your children in every thing, that pertains to the civilized and christian life. Your red brethren, the Cherokees, Choctaws, Osages, the Six Nations, and other tribes, have had the same offers made to them, which I now make to you, and have accepted them with readiness and gratitude; and are beginning to reap the precious fruits of the cultivation, which has already been bestowed on them. Other tribes are listening to these offers, and we expect will accept them. All who accept them will be in the way to be saved, and raised to respectability and usefulness in life. Those who persist in rejecting them, must, according to all past experience, gradually waste away, till all are gone. This we fully believe. *Civilization* or *ruin*, are now the only alternatives of Indians.

Among the means for your civilization, in addition to what have been already mentioned, we will bring you the best, the only *effectual*, means of making you truly happy—we will bring you our Bible, the best of all Books. We will teach you to read and understand it. This book is a revelation from God, and contains the words of eternal life. It reveals the true character of God, the Great Spirit, in whom you profess to believe, and of man, and the relation and duty of man to his Maker, and to his fellow men. It maketh wise to salvation, by revealing a Saviour, the LORD JESUS CHRIST, and the way of salvation by him. It contains the doctrines and precepts of the Christian religion. This book causes the wide difference which exists, as you see, between the white man and the Indian. We will bring you this blessed book; we will teach your children to read it, that they may be happy, and comfort you; that they may know how to live, and to do good; and how to die, and to live forever.

Children, attend to what I have said. Lay it up in your memories, and in your hearts. Deliberate well upon it, according to your usual custom. I am going to Green Bay, thence in two or three weeks to return to Mackinaw. There let me meet a delegation of your chiefs, with your answer, that I may communicate it to your Great Father the President. Till I receive your answer I have no more to say.

To this speech no answer was received, my stay at Mackinaw on my return, being too short to give the chiefs the necessary notice.

F. G. H. MICHIGAN and NORTH-WEST TERRITORIES. Rep. p. 15.

This large section of our country, considered in reference to the object of the government, relative to the Indians, is probably more important than any other; and as it is to become the theatre of immediate and extensive operations, requires to be more thoroughly and particularly known. It being the portion, also, which I have personally visited, more information concerning it is reasonably to be expected.

The various tribes who inhabit these territories, are named in the Table, with their numbers, and places of residence. The map will shew the relative situation of these tribes, and the general features of the country. A few observations of the geographical kind, will properly introduce the detail which will follow.

These Territories spread between Lat. 41° 30′, and 49° N. and Lon. 82° and 96° W. from London, or 5° and 19° W. from Washington.

The climate of this part of the country is salubrious; the soil adapted, with proper culture, to produce in abundance, the various kinds of grain, grasses, vegetables, and fruits, which are found in the same latitudes in New-York and New-England, and the southern parts of the two Canadas. The waters of the great Lakes, of the Mississippi, and of the boatable rivers, which to a great extent border on, and in every direction intersect them, are remarkably pure, and abound with fish in variety, and of the finest flavor. A very extensive interior portion of the North-West Territory, is watered with many lakes or ponds, and rivers, in which grow spontaneously, and without culture, immense quantities of *wild rice*, a very palatable and nutritious food, which is gathered and prepared in autumn, with little labor, in any desirable quantity, and at very trifling expense. This rice invites, at the proper season, and furnishes food for, and fattens, immense flocks of ducks, geese, pigeons, and other wild fowl. These various *natural productions*, as they may properly be denominated, the fish, wild rice, and wild fowl, afford the Indians, who at present are the only inhabitants of the portion of these territories which we are now describing, with a great part of their subsistence; and these sources of support are unfailing, and inexhaustible. The interior rivers of these Territories, the Mississippi, which washes their western border, and the great lakes, which connect and border them, and the water communications, opened and opening, to connect them with the great capitals of our nation, will serve to facilitate intercourse between their inhabitants, and give them easy and cheap access to the best markets with their surplus produce.

Should it be thought expedient, and be found practicable, to collect the remnants of tribes now scattered, and languishing and wasting away among our white population, and to colonize them for the purpose of preserving them from utter extinction, and of educating them to the best advantage, and with the greatest economy, some portions of these Territories will, I think, unquestionably be found better suited to these objects, than any other in our country, and as such I deliberately recommend them to the attention of the government.*

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* Since the above was penned, I am informed, that Mr. Williams, and the Delegation that accompanied him, with the countenance of the Government,

WYANDOTS.

Of this tribe some further account will be given hereafter.* The following, which is more particular, is from one of their chiefs, given me by Col. Visger, (Fisher) Interpreter of their language, and who has had the care of that portion of the tribe which resides near Detroit.

During the war of 1812, so disastrous to this part of our country, the Wyandots, whose chief residence was at Brownstown, near Malden, were reduced and dispersed, a part of them under Splitlog, one of their chiefs, joined the British, the remainder adhered to the U. States. The former, about 100, after the war, with Splitlog at their head, removed to Amherstburgh, near Malden, in 1816. Five or six families, about thirty souls, established themselves on Huron river, of Lake Erie, 10 or 12 miles from its mouth, on a reservation of five thousand acres of excellent land, to which they have a full and legal title from the Government. Here *Walk-in-the-water*, a celebrated Wyandot chief, died in 1818, at the age of about seventy. Another part of this tribe, is planted at Sandusky, and another on the Scioto river in Ohio. Thus this far famed nation is divided, weakened, and brought to the verge of extinction.

At Detroit I had conversation with Boyer, (*Oumet-zi-ou-har,*) a Wyandot, sensible, and of good appearance; the chief man of that small part of the tribe, who reside on Huron river. I asked him what he thought of the plan of collecting the scattered Indians to one spot, that they might be educated in the arts of civilized life, and in religion, to better advantage. He replied with decision and emphasis—"I will not consent—I never will." I was told that he

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has made a purchase of the Menominees and Winebagoes, of a tract 20 by 40 miles in extent, on both sides of Fox river, 40 miles from its mouth. The principal part of the Stockbridge Indians, some of the Oneidas, and other of the Six Nations, and many of those mentioned by Mr. Sergeant as desirous of removing to White river, it is expected will shortly remove to this new country. This will form a hopeful commencement of the *colonising* plan. These may form the *nucleus* of a numerous colony, possibly, in due time, of a STATE.

* See Mr. Johnson's account of the Indians of *Ohio*, under that head.

is a good farmer, and lives well, which accounts for his determination.

Boyer informed me, that he had, within a few days, heard a report from Amherstburgh, that the American Government had the intention to take from the Wyandots their lands. He gave no credit to the report, he said, as he had never seen any thing in the conduct of the government to sanction it.

Under the head of *Miscellaneous Articles* in this report, I have preserved two speeches of the celebrated chief Walk-in-the-water, delivered to Gov. Hull, in 1809. The originals of these speeches, as taken by the interpreter, Col. Visger, were handed me by the Colonel, in his own hand writing. These speeches are preserved because they express strongly the feelings of one of the most sensible and candid Indian chiefs of modern times, and of the chief men of his tribe, on several important topics, but particularly in regard to the manner in which their lands have been, in too frequent instances, obtained. On this subject I shall have occasion to remark in a subsequent part of this report.

Col. Visger has been employed by the government many years, as an interpreter, and instructor of the Indians in the vicinity of Detroit; particularly the Wyandots, at Monguaga, in the best method of cultivating their lands. In 1809, in a letter to Gov. Hull, he states, that he had spared no pains nor personal labor to accomplish the business assigned him; that some of the most influential men of the Indians had become sensible of the importance of cultivating their lands for subsistence; that they were grateful to the government for their care of them, and for their assistance; that thirty families had joined them that year, and more were preparing to join them; that they had planted one hundred and sixty acres of corn, and two individuals had sown twelve acres of wheat; that farming utensils were in great demand, and that successful experiments in agriculture had been made in six villages of Indians, within forty miles of Detroit. All this success too, Col. Visger informed me, was in opposition to the Prophet, brother of Tecumseh, at this time in the height of his influence, who exerted his utmost efforts to prevent the introduction of agricultural improvements.*

From the representations of Col. Visger, there appears to be a general and growing impression among the Indians in all this region, that they must change the *hunter*, for the *agricultural* life. Considering their reduced numbers, they have large tracts of rich and valuable land, a small part of which, if well cultivated, would furnish them with an abundance of all the necessaries and comforts of life; and yet, amidst all these means of wealth and happiness, and in view of the examples around them of the effects of civilization, they are, as a body, miserably poor, and filthy, and frequently in a starving condition. All the facts stated by Col. Visger, and others, relating to the past and present state of these Indians, served to evince the correctness, and importance of the plan of collecting and embodying those of them who are now scattered among the settlements of the whites, on some portion of our Territory; else, it is to be feared, notwithstanding all their partial improvements, and indications of disposition and capacity for still higher cultivation, provided they were placed in other and proper situations for the purpose, they must waste away, and ultimately become extinct.

The Wyandots still retain their faith in witchcraft. A woman of this tribe, forty years old, sister of one of the chiefs at Brownstown, was recently accused of witchcraft, condemned and executed, being knocked on the head with a club.

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* Tecumseh, before his untimely death, had conceived a plan of collecting all the Indians of N. America on some portion of the continent, not inhabited by white people, there to dwell together under their own government and laws, to enjoy their own customs and religion, inherited from their ancestors—to live in a state of independence; to sell no more of their lands to the white people; to cultivate, by all means, peace with them; to wage no other than necessary *defensive* wars; to quit roving and hunting for subsistence; to divide their territory into farms; and to live, as do the whites, by agriculture and the arts. In this way, and by these means, he conceived that Indians might recover what they had lost, rise again into importance and influence, and once more assume their rank among the nations of the earth. This plan, though no adequate means of accomplishing it exist, is a noble one, and worthy the great and patriotic mind of its author. Had he lived, and in earnest attempted its accomplishment, it probably might have been easily shaped, and, by compromise, have been brought, to coincide with that which is now contemplated by the government of the United States.

CHIPPAWAS AND OTTAWAS.

The following information concerning the Indians of the Michigan Territory,* particularly of the Chippawas, I received for substance from Mr. Jacob Smith, who has resided among these Indians more than twenty years; and at the treaty of Saganau, of 1819, was appointed by government one of their guardians.

Within the last twenty-five years, the Indians of this Territory, have disposed of, it can hardly be said sold, the greater part of their lands to the Government of the United States, reserving but small portions, in different places, for themselves. These Reservations, in most instances, have become adjacent to, or nearly surrounded by, white settlers from different parts of the Union. This has made the game scarce, and obliged the Indians, inhabiting these Reservations, to disperse themselves in small bands, into different parts of the Territory, and even into U. Canada, to find game, hunting being their only means of subsistence.

Formerly Indians were embodied in large towns, of from one to two hundred dwellings, as at Sandusky, Miami, St. Joseph's, L'-Abre Croche, Saganau, Flint river, &c. Now, their game having year after year become more and more scarce, and no substitute yet provided, and no corresponding change in their education and habits taken place, they are becoming spiritless, poor, objects of commisseration and charity. In their present state, they are, to a great extent, a burden on this part of the country, and a bar to its settlement. If the General Government would adopt effectual means "to embody these dispersed Indians," and have them taught to till the ground for their subsistence, "civilization would gradually follow, and they would become a happy, and useful people to the United States—whereas if they remain in their present deplorable state, in twenty or thirty years, they must become extinct."

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* The Indian agency of Mackinaw, includes all the Territory of the U. States, bordering upon Lake Superior, the country in the vicinity of Mackinaw, extending west to the line designated between this agency and that at Green-Bay; and south-east to the river Au Sable, including the east shore of Lake, Michigan, as far South as Dead Man's River.

Mr. Smith is of the opinion, that if government would take a number, or all of these small Reservations now occupied by more or fewer of these divided or scattered tribes, and give them in exchange an equal quantity of the lands belonging to the U. States, of which they have here enough, (say on Flint river, near Saganau, a tract selected for a like purpose by Gov. Hull, during his administration,) that the Indians would gladly make the exchange. This spot is admirably suited to this purpose. The land is excellent for cultivation; and that which the Indians would give in exchange is equally excellent for white settlements. The exchange would be reciprocally advantageous. The Indians would be taken from among the whites, a measure much and mutually desired, and by being placed together, the Indians would be strengthened and animated, they would feel more their own importance; and their numbers would authorize the establishment among them of a large and efficacious Education Family. The location proposed is peculiarly adapted to accommodate and invite all the Indians in this part of the Michigan Territory, in Ohio, New-York, and New-England, who might be inclined to remove; a body of from twenty-five, to thirty thousand. Here is room enough to accommodate this number, and more. Its climate is fine, the soil is of the first quality; its rivers are boatable; it is in the vicinity of three of the great Lakes, in which are abundance of fish; is easy of access; and away, sufficiently so, from white population. To this spot, so strongly recommended by Mr. Smith, for the purposes mentioned, I would turn the attention of the government, as being probably next to the vicinity of Green Bay, the best situation for colonizing the Indians.

In accomplishing any plan of this kind, especially should this be the selected spot, Mr. Smith, who has resided among the Indians here for twenty years successively, is familiarly acquainted with their language, has their confidence, is one of their guardians, and anxious for their improvement, might be an important and efficient Agent.

Mr. S. states that from some partial experiments made on the Indians upon Flint river, they are found to be as "ingenious and susceptible of improvement, as were the uncultivated nations of former ages." "The Indians (Chippewas) on Saganau river, about six hundred in number, are a mixed body, strollers, the refuse of other tribes. Of these there is less hope, than of those on Flint river, who are of a different and better character."

With the Chief of these Saganau Indians, *Keesh-kah-ko-ne*, *Bears-Den*, I had an interview at Detroit, through the politeness of John Williams Esq. who obligingly acted as interpreter, of which the following is the substance:—

Quest. Would you wish to change your situation, and live as the white people live?

Ans. The Master of life made us Indians; seeing it was his will that we should be born Indians, why should we wish to alter our condition?

Reply. It is not our wish that you should cease to be Indians. The changes we propose to you to make, relate to your improvement *as Indians*. We wish you to lay aside the habits peculiar to the hunter state, and to adopt those of the agricultural life; to have schools among you, to learn our language, that you may read our books, become acquainted with our laws, institutions, and religion; be taught how to build houses and mills, to make clothes, to till the earth, to raise cattle, and to enjoy with the white people all their blessings. You can adopt all these improvements, and yet not cease to be Indians.

Ans. But where are our means to do, as the whites do, to build us houses &c. as they do? I once spoke to my father (probably meaning the Agent at Detroit) to grant me certain things, but he said he could not, for he was not authorized to do it. Well then, you ask me for a thing that cannot be done now by us old folks. We are too old to alter our modes of life. We will live as our fathers lived. But the young, our children, might succeed to do as you say, or perhaps their children.

Reply. You ask, "Where are our means to do what you propose?" You have these means in your lands, if you would suffer yourselves to be taught how to cultivate them, and make them, valuable to you. White people would think themselves rich, if they had half as much land as you have. You may be rich too, and have money enough to support schools for your children, to build houses for religious worship, support ministers, and to do all other things for your happiness, if you will only have farms and cultivate them as the white people do. Besides, till you are able yourselves to do these things, your great father, the President, will give you farming and other tools, and send among you good men to teach you how to use them. And our Christian people will send good men to teach you and your children all good things for your improvement, if you will encourage them to come and settle with you. We propose these things as your friends, who wish to do you good, and see you happy.

Ans. If we were to consent to all this, would the Government fulfil their promises? I believe they would not.

I stated to him what was doing among the Cherokees, Choctaws, and Osages; what were the feelings of these Indians in regard to these things, and the happy results of the establishments made among them.

Ans. These things may be true, but I don't know whether they are or not.

Quest. Will you admit teachers to instruct your children, if we will send them?

Ans. Yes, if they don't deceive us, will learn our language, and teach our children English.

I closed the interview by expressing my gratification, derived from this interview with him; in having opportunity to make this communication, which I wished him to make to his people, to know his sentiments and feelings on the subjects I had mentioned, which I should make known to his father the President; who, I assured him, would do all he engaged to do, for Indians, and that he must not believe those who told him, their father would not fulfil his promises. I recommended to him to think of what I had said to him; that he would find what I had said, true; that he would not find himself deceived; that some other persons, by and by, would come and talk further with him and his people on these subjects, and that he would then be convinced of the truth of what I had said to him; and that my wish was, that he would go home and use his influence to prepare his people to receive the good things, which were to be offered to them. We shook hands and parted.

This chief appeared to be about sixty years old; was of ferocious aspect, sensible, stout, and of commanding figure. He has great influence with his tribe. In what manner he will exert his influence, may be inferred from his opinions, expressed in the preceding interview.

Mr. Smith further stated to me, that great evils to these Indians, result from their annual visits to the British post at Drummond's Island, where they go, by invitation from the British, and receive very liberal and valuable presents from them, tending to alienate them from the United States, to attach them to a foreign power, and to make them unhappy with their present situation. He thinks, also, that there are great defects in regard to the place, (Detroit,) and the manner in which the Indian annuities are now paid. These Indians have to leave their homes and occupations, to travel on foot, going and returning, between two and three hundred miles. The expense of such a journey, even with the strictest Indian economy, would consume a great part of what they receive; and in the manner in which Indians travel, and with their habits, we can easily see, that their annuities, as they now receive them, tend to impoverish, rather than to enrich them: they are a curse rather than a blessing: they encrease their miseries, rather than minister to their comfort. It is believed, that scarcely a dollar of the thousands which they receive at Detroit, ever reaches their villages. These things ought not so to be.

L'Abre Croche Indians.

These are a part of the Ottawa nation, seven hundred and sixty in number, on the east shore of Lake Michigan, thirty-six miles south south-west of Mackinaw. They claim, as their territory, from Black river, which empties into the south-east part of Lake Michigan, north of St. Joseph's river, northward to the *Detour*, as it is called, forty-two miles north-east of Mackinaw. The Martin islands, purchased of these Indians by the United States, in the summer of 1820, as before related, lie northward, a short distance from Mackinaw. I was present and witnessed the treaty. Their principal village is situated on a tract of table land, elevated considerably from the level of the Lake, of a good soil for tillage. They have long been in the habit of cultivating a part of their lands, raising corn, potatoes and pumpkins; and of the former more than a supply for their own wants. In the fall of 1819, they sent to the Mackinaw market, more than one thousand bushels of corn, for which they received payment in money or goods. In some years they have sent more than three thousand bushels. They use the hoe only, in cultivating their lands, having no ploughs, oxen, cows, nor, but in a single instance, horses.

These Indians are much in advance in point of improvement, in appearance and manners, of all the Indians whom I visited. Their dress was in the Indian style, neat, and highly ornamented with silver bands, plates, &c. in various forms, received principally as presents from Drummond's Island. The women and children, who were apart by themselves, had a cleanly appearance; in countenance and manners, intelligent and modest. Their warriors, who occupied a separate station, would appear well on any of our military parades. They are a tall, strait, fine-faced band of men. The Chiefs are shrewd, sensible, well behaved men, most of them advanced beyond middle age, and of venerable appearance. *Cato* or *Ceitaw*, as he writes his own name, is not a chief, but in consequence of his great wealth and gentlemanly manners, is a principal man in the nation, dresses like the white people, has horses, and a well dressed and well trained retinue of servants to attend him ; a house and farm, and wine, and lives in the style of a nobleman. With this man, who was chief speaker at the interview, I had several conversations at Mackinaw, and opportunity to communicate to him, and through him, to his nation, the views and designs of the government. These communications, and those made at L'Abre Croche, were received with much civility; but no direct, formal answer has been yet received from them. I apprehend, however, from several indications, that they are not yet prepared to receive an Education Family. The "medicine influence," if I may so designate it, which is hostile to schools and christianity, and to civilization generally, is strongly felt by these Indians. They are afraid to have priests come amongst them, because it happened, immediately after one had visited them, about the year 1799, that the small pox was introduced among them from Canada, and carried off nearly half their number. They were made to believe, by their *medicine men*, that the Great Spirit was angry with them for receiving this priest, and his instructions, and that this fatal disease was sent among them to punish them for this offence.

This same influence was manifest during my interview with them. Under its effects, the principal speaker among the chiefs, before I began my speech, rose and said, that they had received some information from Mackinaw, of the object of my visit, and had considered the subject, and concluded not to accept the proposals of the Government. They were contented and happy in their present situation. But, presuming that they had not received full, or correct information on the subject I concluded it best to deliver my speech, which they heard patiently and respectfully.*

L'Abre Croche, for sixty years or more, and till the order of Jesuits was suppressed, was the seat of the Jesuit mission of St. Ignace de Michilimakinac. A large part of these Indians were baptized by these missionaries, who resided on a farm, devoted to their use, situated between the village and old Fort Mackinaw, both of which were under their pastoral care. The convent of the Jesuits was one mile north of the village. The improved state and appearance of these Indians may probably be considered, as the fruit of this mission. In 1761, the Ottawas, at L'Abre Croche, numbered two hundred and fifty warriors, or about one thousand five hundred souls.

Father Reichard, a respectable and learned man, who now presides over the Catholic church at Detroit, as he informed me, was at L'Abre Croche in 1799, at which time there were about one thousand three hundred souls, among whom was but one, a very old Indian, remaining, who had been baptised. These Indians then lived together in one village, nine miles in length, and were much addicted to drunkenness. It was after father Reichard's visit that the small pox made such desolation among them, and so reduced their number; and it was evident that these people, from some source, were made to fear, that my visit, should they listen to my proposal, would be followed by a similar calamity. Some effectual means therefore must be used to remove this influence, before any thing can be done effectually for their improvement. An appeal to their good sense, and reference to what has been effected among some other of our Indian tribes, I think, would accomplish the purpose, and prepare the way for the establishment of an Education Family in this place, which is well situated for the purpose. Scattered villages of this nation, and of the Chippawas, who intermarry with the Ottawas, and in various ways are connected with them, might probably be induced to remove, and settle on the L'Abre Croche territory, which is abundantly large enough for the accommodation of several thousands. In this case, the station might become an important one for the education of a large number of Indians in the vicinity.

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* See p. 8.

Description of the Shores of Lake Superior.

The country, and its native inhabitants, on the southern shores of Lake Superior, between this Lake and the Mississippi, and west of that river, on the northern border of the U. States, has hitherto been but imperfectly known. A knowledge of them has become important to the Government, for the purposes of regulating the trade with the Indian tribes, who inhabit this region, for promoting their civilization, and making the military and education establishments necessary for these purposes. From the gentlemen, whose names are at the head of their respective communications, much particular information has been received relative to this region, which, it is believed, will be useful to the Government in their plans and operations, in this remote, and but recently explored part of their dominions.*

While at Mackinaw I was favored with interviews with Messrs. Morrison and Holliday, Indian Traders, of intelligence and veracity, in the service of the American South-West Fur Company, introduced and recommended to me by Messrs. Crooks and Stuart, members of that company. They had often traversed the southern shores of Lake Superior, and resided many winters with the Indians in the vicinity of them. They gave me *verbally* the particular information which is subjoined.

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* Since this part of my Report was written, Governor Cass, with an exploring party, having visited this part of our country, have published the valuable results of their extensive tour, in various well written and interesting Reports. The facts and information which follow, though they relate to the same region, are, in many instances, new, and the whole will not be without its interest and use.

Their trading rout is from Mackinaw to the Saut of St. Mary's, eighty miles; thence into Lake Superior, and along the southern shore, thirty miles, to *Taquaminan* river, sixty yards wide, deep at its entrance, and boatable about twenty-four miles. *Becksie* or *Betsie* river, thirty yards wide, falls into the west side of the mouth of the Taquaminan.

Proceeding fifteen miles from the river last mentioned, you come to *White Fish Point*, which projects north-east into the Lake, around which is the ship channel of the Lake. White Fish *Bay* receives the rivers above named.

Next, twenty-four miles farther, is *Grand Mariaix Pond*, a safe harbor from all winds, four miles in circumference. Here commence the *Sandy Hills*, (Grand Sable,) which extend west nine miles along the banks of the Lake, and one mile back, perfectly barren, having neither trees nor shrubbery. They rise in the centre, about one thousand feet from the surface of the Lake, sloping at each end. Behind these hills is a Lake six miles long, by one wide; back of which is wood land.

Great Rocks, *(Portaile,)* known also by the name of the *Pictured Rocks*, are twelve miles further. They continue nine miles along the borders of the Lake, rising perpendicularly one thousand feet above the level of the water. The rocks are of various kinds and colors, large pieces of which, broken from their sides, have fallen into the Lake below. These rocks form the greatest curiosity, and are the most stupendous object, in this part of the country. A substance, (a species of *salts*,) oozes from these rocks, which the Indians use as a purgative; also a green substance, used by the Indians in painting themselves, their pipe stems, &c. The rocks are of the *grindstone* species, and excellent in their kind. Mining river, a small stream, issues from about the centre of these rocks, into the Lake, which has a cataract near its mouth.

About nine miles beyond the *Rocks*, are the *Grand Islands*, three in number, two small, and one large, projecting into the Lake, inhabited by about seventy-five Chippawa Indians, who fish in the Lake, and hunt in the winter on its shore. The soil of the Island is hard clay, mixed with sand, covered with a heavy growth of maple, beach, &c. These islands form many safe harbors for the boats and vessels which navigate the Lake. The entrance of these harbors is difficult, on account of shoals.

La Train river, twenty-five yards wide, is nine miles beyond Grand Islands. The Indians ascend this river in their canoes six miles, into a Lake, which is the nearest boatable water of Lake Superior to the waters of Lake Michigan. The distance here between the two Lakes is fifty miles. The Indians travel it, with ease, in one day. This is the channel of the intercourse, which is kept up between the Indians of Lake Superior, and those of Michigan. If a water communication between the two Lakes is to be opened, this is the spot for it.

Proceeding west nine miles, we come to *Laughing Fish* river, forty yards wide, boatable at its entrance. Then pursuing the shore of the Lake west, twelve miles, is

Chocolate river, forty yards wide, boatable at its entrance.

Cash river, nine miles further, is thirty yards wide, and boatable at its mouth.

Dead river, three miles further, is fifty yards wide, boatable at its mouth.

Presque Isles, three miles further, are a cluster of small islands.

Huron river, forty miles further, is sixty yards wide, boatable at its mouth. Opposite the mouth of this river are two islands, each seven miles in circumference, separated by a narrow strait, composed of high granite rocks, interspersed with a few trees.

Baigne, or *Pancake Point*, six miles from Huron river, is twenty-seven miles wide, by forty-five miles long, broken land, covered with stunted shrubbery. At the north end of this point is an island, twenty or thirty miles in circumference, uninhabited, level, and well wooded. From this Point, the traders pass over to the main land. Here is a Chippawa Indian village of forty-five souls. About three miles from this Point, Mr. Holliday found a a quantity of *pure copper*, of which Gen. Brown, or Col. Jones, has a specimen.

Quewionone, or *Keweena* river, is opposite the above Point, sixty yards wide. This river comes from the south, through small Lakes and ponds, and is boatable twenty-seven miles, to a portage of three miles, which brings you again to the Lake, west of

Baigne Point. To go round the Point would be ninety miles. Crossing by the above mentioned river and portage, saves sixty miles.

Trout river, is nine miles from the portage, twenty yards wide, not boatable.

Ontonagan, or, as it is erroneously named on some of our maps, *Denagon*, *river*, thirty-six miles from Trout river, is eighty yards wide at its mouth, boatable twenty-four miles, to a cataract of about thirty feet, rapid descent, at the foot of which, in the middle of the river, (here forty yards wide) is the celebrated *Copper Rock*, three fathoms in circumference; and on the banks of the river, are the copper mines, which, many years ago, were wrought by the French. On this river, is a Chippawa village, of about sixty souls.

Iron river is west of the Ontanagan, fifteen miles. It is about eighty yards wide, and on its banks, the Indians say, iron and copper are found.

Presque Isle river is west of Iron river, twenty-four miles, thirty yards wide, full of rapids. On the east side of this river, are the *Porcupine Mountains*, which are shaped like the animal, from which they take their name, extending nine miles along the shore of the Lake, rising to the height of about eleven hundred feet, sloping toward the shore.

Montreal river empties into the Lake from the south, twenty-four miles west of Presque Isle, (sixty-three from Ontonagan) sixty yards wide, boatable only half a mile, then are two falls of water, which together, descend upwards of one hundred feet. Through this river, and over several portages, traders pass into Lake Flambeau.

Bad river, fifteen miles west from Montreal river, is seventy yards wide, boatable eight or nine miles. On this river, the Indians say, are silver and copper mines; but they conceal the spot where they are to be found.

Sandy Point is nine miles from Bad river. Here was a settlement of the French, while they possessed this country. On this Point, the Indians say, is a silver mine, of which they have the ore, but refuse to tell where they obtained it.

West of this Point is a cluster of thirty-six islands, some of considerable size, covered with various kinds of trees, of a strong clayey and stoney soil, inhabited by about one hundred Chippawa Indians.

Iron river, forty yards wide, is sixty-three miles west of Sandy Point.

Burnt river, eighty yards wide, is six miles beyond Iron river. Traders ascend this river in canoes, to Follesvoine, through a short portage into St. Croix river, a water of the Mississippi, on which are establishments of the S. W. Fur Company. The Chippawas inhabit this country.

St. Louis river, is twenty-one miles from Burnt river, one hundred and fifty yards wide. Up this river, twenty-four miles, is a trading establishment of the American S. W. Fur Company. At this place begin the Rapids, three miles in length. Boats ascend them with difficulty, to a portage, called *Fondulac Grand Portage*, of nine miles, along the banks of the river; then three miles to the next portage of two miles; thence up the river, (strong current, nine miles of rapids) sixty-three miles to the

Savan river, a western branch of St. Louis river. Traders ascend this river, of easy current, twenty-four miles; then cross a portage of six miles, into *Sandy Lake* river, fifteen yards wide, boatable with difficulty nine miles into

Sandy Lake. This Lake is nine miles in circumference, full of small, low islands, covered with wood, occasionally visited by the Indians after the wild fowls, that frequent them in abundance, and the wild rice, which grows plentifully in its shallow waters. On the south side of this lake, is an establishment of the American S. W. Fur Company. From this lake, descending Sandy Lake river, thirty yards wide, two miles, you enter the Mississippi.

The *Rice country*, extends north to the Lake of the Woods, thence along the northern borders of the United States, to Lake Superior; and south, to the Ouisconsin, and Fox rivers; and from the last river northerly along the west side of Lake Michigan. A tract of about one hundred and fifty miles wide, along the south shore of Lake Superior, is broken land, has no rice, and is the hunting ground of the Chippawa Indians. Their game is beaver.

otter, marten, a few elks, bears, muskrats, and rein deer, weighing from four to five hundred pounds weight. This large tract of country will not admit of cultivation and settlement, and may always remain hunting ground.

Extract from Mr. Doty's Letter to Gov. Cass.

I give next under this head, as containing additional information, an extract of a letter from Mr. J. D. Doty, who accompanied Gov. Cass in his late exploring expedition into the region of which we are speaking. This letter is addressed to Gov. Cass.

"There are *three* chief places of residence, of the Indians in this country. The first, and principal, is Leech Lake; the second, Sandy Lake; and the third, Fond du Lac. At Leech Lake, there are more than two hundred men, at least three hundred and fifty women married to them, and about eleven hundred boys and girls.

Their hunting ground is around the Lake, and extends north to Round Lake, west to the Red River, south to the Sioux, and east until they meet the Indians of Sandy Lake. Their game is deer, bear, beaver, otter, muskrats, marten, fisher, raccoon, and a few red and grey foxes. The only buffalo they kill is on the borders of the Sioux country. The beaver is hunted particularly on the river St. Peter's, and its tributaries; a few are found in other parts. Most of the small rivers abound in otter. The other game is found throughout their country.

None of the western waters are as abundant in white fish, as Leech Lake. There are great numbers in Winnipic, Red Cedar, and Cross Lakes; but the rivers are destitute of them. They are fine flavored, and more delicious than those of the Saut of St. Mary. There are various other fish in these and the other lakes, and rivers; as pike, carp, black bass, cat fish, &c. A fish called by the savages "Too-nie-bee," and by the English and French "Telibees," not equal to, but greatly resembling, the white fish, is found in the large Lakes above mentioned, and particularly, in abundance, in Leech Lake. The fish and the wild rice are the chief sustenance of the traders, and without them the trade could scarcely be carried on. The Telibees are taken in nets of from sixty to one hundred fathoms long, late in autumn, and to preserve them, are hung up by the tail in the air, until frozen. From July until November, the white fish are taken, and the Telibees, from the first of September, to the latter part of November, at the setting in of the ice, and both on the same ground. Neither are taken in the winter; but from the 20th of May to the 20th of June, immense numbers of Telibees are caught. During the winter, pike and pickerel may be obtained.

The water fowl, throughout this north-western country, are nearly the same. They are the bustard, wild goose, several kinds of ducks, as the black, French (resembling the tame) wood duck, &c. swan, pelican, loon, and the gull. A fowl called the "cormorant" is found here. It lives on fish, is nearly the size of the ravens and of the same color, has a leg like a loon, a bill about four inches long, shaped like that of a snipe, except at the peak, which is crooked and sharp, rather like that of an eagle. It lights in the water, and on trees, and, *it is said*, roosts at night by suspending itself by the bill from the limb of a tree!! The birds are nearly the same, as those commonly found in the eastern states.

The moose, elk, rein and common deer, wolf (not north of Sandy Lake) red and white ermine, wolverine, lynx, skunk, porcupine, wood chuck, and red and striped squirrels, are found in different parts of the country.

There are many *turtles*, and of different sizes; some very large and delicious, found in the lakes.

No rattle, or other snakes, except the small striped or garter snake.

The Indians of Leech Lake are in bands, and each band has its own *Chief*. No *general leader* of the whole is acknowledged. The Brachie, who resides at Sandy Lake, has, however, when he is present, considerable influence over them. The *Chieftainship* descends from father to son, and the line becomes extinct, by the death of the last *male*, the females being entirely excluded.

In filling vacancies, they generally *elect* from the tribe, the most valiant, brave and powerful, or the man they deem the wisest, and the most eloquent speaker; and they are frequently determined in their selection by this last quality, for they esteem it highly essential. The person elected becomes heir to all the honors of the old line. This right of election they always *claim*, but it is occasionally dispensed with, when some daring, bloody fellow, usurping the throne, either by his ferocity, or his many and influential relations, holds the tribe in awe. Such an one, however, is soon *casually* disposed of, if he does not in a short time ingratiate himself by some extraordinary act, with the band. Even then he can scarcely be considered secure, for he is only feared, not loved; and is moreover liable to be deposed at any time. Aware of this, he generally moves cautiously, and deals severely.

The Chief of the Leech Lake Indians is *Es-kee-buc-ec-rose*, or "*flat mouth;*" the regular Chief of those at Sandy Lake, the *Bras Casse*, or "*broken arm*," in Indian, *Book-oo-Sam-ge-gun;* and of Fond du Lac, *Shingwauby*, or, as called by the English, "*the deaf man*." These are severally influenced by the Brachie, who it seems, raised himself to this superior station, merely by his eloquence. His ancestors have always been of good standing, and for a time furnished Chiefs for the tribe at Sandy Lake. It appears that he is the first *Emperor* of these tribes, they having been entirely distinct and independent, previous to his time.

The *Sandy Lake Tribe of Indians* is the second in size. It has eighty-five men, two hundred and forty three women and children, besides thirty-five *half-breeds*. They are divided into three parties; one resides about half way from Sandy Lake to Leech Lake, at a place called Pac-au-qum-aw, on the Mississippi, and near the boundary between these and the Leech Lake Indians. These Indians hunt north to Vermillion Lake, the head waters of the Fond du Lac river, on which the *North-West Company*, has an establisnment; west to Pac-au-gum-aw above mentioned; east to the Fond du Lac river, and down it the portage du Prairie; and south to the borders of the Sioux country, or near Elk river, which falls into the Mississippi. It is about one hundred miles to Pac-au-gum-aw; the same to Vermillion Lake, fifty miles to Portage du Prairie, and one hundred and twenty miles to Elk river. These are considered direct courses.

Their furs and the game are the same as those of the Leech Lake Indians. The birds do not vary from those in the country around Leech Lake. White fish and Telibees are found in Sandy Lake, but inferior in quality to those of Leech Lake. The latter part of September the white fish begin to run, and continue until winter sets in. The Telibees are taken at the same period as in Leech Lake.

Winter commences about the first of December, and breaks up by the first of April. It is about the same in severity as at Montreal. This applies also to Leech Lake; but it is much colder at Fond du Lac, where the season is generally fifteen days later.

The depth of snow is not as great at Leech Lake as at Sandy Lake. Around Lake Superior, it falls two and a half or three feet deep, but decreases to the west, so that when the snow is three feet in depth at Fond du Lac, the ground is scarcely covered at Sandy Lake. A south wind may prevail three days at Fond du Lac, without decreasing the snow; while at Sandy Lake, one of twelve hours invariably produces a thaw. The summer is generally warm and pleasant. Vegetation springs, and advances rapidly, as soon as the snow has disappeared. Potatoes grow finely at Sandy Lake, and most of the garden vegetables may be raised.

The food of the Indians in this country principally depends upon the different seasons. They occasionally subsist on the Waub-es-see-pin. It resembles a potatoe, is mealy when boiled, and grows only in wet clay ground, and about one and a half feet deep. The crane potatoe is another article of food, called by them the Sitch-auc-waub-es-sec-pin. It is of the same kind, but inferior in quality, to the Waub-es-see-pin, and is found throughout this country. The Wau-tap-pin-ee, is a small root, frequently pulled three feet long, and is dried in order to preserve it. This root is found on the southern shore of Lake Superior, but is seldom brought as far as Sandy Lake. These three are prepared for food by boiling. They also use the *Bois retors*, or "twisted wood," in cases of extreme necessity. It resembles the *bitter sweet*, runs into the tops of the highest trees, and from one tree to another, has a thick bark, and is sweet and palatable, when boiled. To these may be added the wild rice, (folls avoine) and such game as they occasionally kill, of which they eat every *kind*, and every *part*. I saw them yesterday cooking a *skunk*, and even when ready for the table, it was impossible to approach the lodge, except to the wind-ward. They boil the excrements of the rabbit with their rice "to season it," and esteem it a luxury! To make that dish *still more* palatable, they occasionally take a partridge, pick off the feathers, and without any farther *dressing*, except pounding it to a jelly, fling it into the rice, and boil it in that state! In this they seem not far above the brute creation. It is scarcely possible to account for such an appetite or relish, except it is, that necessity often compels them to resort to this loathsome food for sustenance.

A band of the Sandy Lake Tribe of Indians resides at Pauc-quau-me-no-min-ic-con, or Rice Lake, between twenty and twenty-five miles south of Sandy Lake. There are only thirteen men in the village. Their number of young men, squaws and children, is forty-seven. They hunt in the woods adjoining the Lake. To the east of their village, and near Fond du Lac, they occasionally kill a few moose. This band has never received much notice from the English Government, and has been generally well disposed towards ours.

All of the men at Sandy Lake, and south of it, annually, in the month of March, go to the borders of the Sioux country, and as far beyond as their *fears* will permit them, to hunt the beaver; which hunt is called by them No-tah-mic-qua, and signifies "searching for Beaver." Their families being left behind them in this hunt, repair to the sugar camps, and are engaged in manufacturing sugar from the maple tree, during the absence of the men.

The Indians around Sandy Lake, in the month of September, remove to Rice Lake, to gather their rice. In no other place, near this point, does it grow in as large quantities, and as luxuriantly, as there. This Lake is about five miles long, by three broad. It might, perhaps, be correctly called a *morass*, for the water is not over five feet deep, and is almost entirely covered with rice. It is only in morasses, or ponds, with muddy bottoms, that this grain is found.

It was formerly the practice of the Indians, when the grain was in the milk, to pass around in canoes, and gather up the tops, in large shocks, or bunches, and fasten them, to render the collecting of the grain much easier, after it had ripened. By this means they obtained it also, in much larger quantities, than at present. This work of harvesting is performed by the females. It is now gathered by two of them, passing in a canoe, one sitting in the stern, and pushing it along, while the other, with her back to the bow, and with two small pointed sticks, about three feet long, one in each hand, collects it in, by running one of the sticks into the rice and bending it upon the edge of the canoe, while with the other she strikes the heads suddenly, and rattles the grain into the canoe. This process she performs on both sides of the canoe alternately, and while the canoe is moving. About a gill is generally struck off at a blow. It falls covered with a husk, and has a beard two inches long. It is not ripe when harvested.

One method of curing the rice, and that which makes it most palatable. is, by putting it in a kettle in small quantities, and hanging it over a fire, until it becomes parched. A round hole is dug in the ground, about one and a half feet deep, and three in circumference. Having first spread in this hole a moose skin, the grain is poured in, and is there trod by an Indian, until completely hulled. This is a very laborious work, and always devolves upon the men. After being sufficiently trod, it is taken out, and cleaned in a fan, made of birch bark, shaped something like those used by our farmers. This is the most expeditious mode of curing it.

The other method differs from this, only in drying. It is as follows: A scaffold is made of small poles, about three feet from the ground, and covered with red cedar slabs. On this the rice is spread, and under this scaffold a small slow fire is kindled, which is kept up until the grain becomes entirely dry. It takes nearly a day to dry one of the scaffolds full. The grain cured in this way, is more nutritious, and keeps much longer, than the other. In that parched in a kettle, the substance appears to be destroyed.

The rice, when cured, is put into sacks of about a bushel. A sack is valued at two skins. A fathom of stroud or a blanket will buy two sacks. A skin is valued at two dollars; two skins for a sack, gives four dollars a bushel for the rice. One family ordinarily makes about five sacks, though those who are industrious, few in number, make twenty-five. A few provident families save a little for the spring of the year, to eat with their sugar, though generally, by the time they have done curing it, the whole is disposed of for *trinkets* and *ornaments*. Thus by gratifying their vanity, they are left nearly destitute of provisions for the winter, choosing to endure hunger, and the greatest misery, rather than to mortify their pride !

The *Fond du Lac* Indians are divided into bands, and have no fixed places of residence, wandering on the rivers and lakes, alternately hunting and fishing; their country being poorer than that of either of the above mentioned tribes. They hunt west, to the Sandy Lake Indians; north, to the sources of Snake river, which empties into the Fond du Lac river, eighteen miles above the mouth of the Savannah; north-east, to Encampment Island, in Lake Superior, thirty-six miles above Fond du Lac; and on the northern shore of the Lake, to the river Brule; and south, to Pine Lake, the northern boundary of the Folls avoine (Menomine) Indians, and about one hundred miles from the establishment on Fond du Lac.

Their principal game is moose, bear, marten, mink, muskrat, case cat, (lynx,) hedge hogs, (plenty,) otter, and a few beaver. They have neither the buffalo, deer, wolf, raccoon, fox, or wolverine.

The tribe consists of forty-five men, sixty women, and two hundred and forty children. There are about thirty of the half breed, and three freemen, who have families. They are Canadians, married to Indian women, living entirely with the Indians, and are not engaged to the company, by whom, as well as by the Indians, they are considered as a great nuisance, being forever exciting broils and disturbances. An old *negro*, in the employ of the company, has a squaw for a wife, and a family of four children, who reside at Fond du Lac. These Indians have little of the spirit and genius of those in the upper country, by whom they are considered very stupid and dull, being but little disposed for war. They consider the Sioux as their enemies; but make few war exertions. They sometimes join those of other tribes, but never have taken a very deep interest in the struggle. In their manners and customs, they resemble the Indians of Sandy Lake, but are in no respect their equals; particularly in those things, which may be supposed to ameliorate their condition in life.

There are two grand *water communications with this country*, the first by Lake Superior, and Fond du Lac river, which is considered the most eligible; and the other by the Mississippi. It is about one thousand three hundred miles from St. Louis, up the Mississippi, to Sandy Lake, and one thousand and fifty from Detroit, by water, to the same place. There are many rapids in the Mississippi, particularly above the falls of St. Anthony, which it is almost impossible to ascend with boats or canoes.* The waters of this river are also considered unhealthy. On the other course the greatest difficulties are found in the rapids of the Fond du Lac river; but as this river is ascended only one hundred and fifty miles, and the rapidity of the Mississippi continues for six hundred, and a strong current the residue, the difference in the degree of exertion and fatigue between the two routes, is very great in favor of the former.

Communication is had with the Mississippi from Lake Superior, by the Tenaugon, Iron river, Carp, Presque Isle, Black, Montreal, Mauvais, Brule, and Fond du Lac, rivers.

The *Tenaugon* is ascended thirty-six miles, where a portage commences of *two hundred* pauses, to the "old plantation," as commonly called, but by the French, "vieux desert,—old deserted place," which is on a small lake about four miles long, and three broad. Two rivers rise in this lake, one the Menominee, which empties into Green Bay, the other discharges into the Sauteur river. They are both navigable for canoes.

Iron river is so rapid, that a portage is commenced at its mouth, and the canoe is scarcely put into its water in the whole length of the river. It heads near some navigable water of the Ouisconsin.

Three miles above the mouth of *Carp river*, is a perpendicular fall, of about forty-five feet, over the Porcupine mountains. Above, the stream is small, and with difficulty ascended.

Presque Isle river, has many rapids, and is seldom used. *Black river*, is the same.

The *Montreal river* is *not* navigated; but at its mouth, on the east side, a portage is made of one hundred and twenty pauses, to a small Lake; in which distance the Montreal river is crossed twice, the first time at eleven pauses, and the second at eighty. The Lake is a league long, and is the head of another branch of the Sauteur. This fork runs fifteen miles into Turtle Lake, which is about two miles over; thence it runs a few leagues into a small Lake, passing through which it continues on, until it joins the fork from old Plantation Lake, thirty-three miles from Turtle Lake. A Lake of considerable size is connected with Turtle Lake, on the north-east, by a river.

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* See Gov. Cass' letter, following this.

On Lake du Flambeau, the American S. W. Fur Company, have an establisment of five traders, and twenty hands, the return from which the last season, was about fifty packs. It lies south-east from Turtle Lake. The rout is from the mouth of the Montreal to Turtle Lake, from which there is a portage of one fourth of a mile, to a pond, thence up the outlet of a small Lake, one fourth of a mile, from which a portage of three miles is made to old Plantation river. This is descended eighteen miles to the entrance of the river du Flambeau, which rises in the Lake of the same name, and is twenty-four miles long. The company's fort stands on the north side of the Lake. The Lake is crooked, is four miles long, and one broad. From this there is a chain of Lakes, which extend down to the head waters of the Ouisconsin. Portages are made from one to another, so as to connect the communication in that direction. The small river formed by the junction of the Turtle and old Plantation rivers, is almost entirely a rapid, and running over a bed of rocks, is very dangerous. It takes *seven* days to *descend* it, and is one hundred and seventy-five miles long. The river Sauteur, or Chippawa, which is also rapid, is very wide, is about one hundred and eighty miles long, and empties into Lake Pepin.

Mauvais river, is ascended about one hundred miles. A portage is then made of twenty-two pauses, to a small Lake, which is connected with another by a stream one fourth of a mile long.

From this are portages through a chain of small lakes, to Clam Lake, in which a branch of the Sauteur rises. The Lake is one mile long, and three fourths of a mile broad, which is the general extent of all the lakes on this rout. It is from this, six miles, to Spear Lake, fifteen miles to Summer Lake, and twelve miles to a lake, called by the Indians, Poc-qua-yah-wan. The branch continues through this Lake, and passes out on the south-east side. On the west a small river enters, which is ascended fifteen miles, whence a portage is made of ten pauses, into Lake Boutere, on which the American S. W. Fur Company have an establishment. It is nine miles long, and three broad, and is connected with Sauteur, by a stream thirty miles long, which issues from it.

The *river Brule* is ascended ninety miles, to a bend, from which a portage of two pauses is made to Lake St. Croix, the head water of the same name. It is three miles long by two broad. On the river St. Croix, one hundred miles from the lake, the American S. W. Company have another establishment. It discharges into the Mississippi, three hundred miles from the establishment. Between the Mauvais and Brule rivers, several small streams empty into Lake Superior, as the Raspberry, Sandy, Sez-caw-maw-bekaw, Cranberry, Bull-rush, and the little Iron rivers.

The *Fond du Lac* river rises in Vermillion Lake, is near three hundred miles long, and its general course is east. It may scarcely be called navigable above the Savannah, which enters one hundred and thirty miles from its mouth, though it is used by the Indians. The Savannah is twenty-four miles long, and is ascended to its source. The portage to the small river, which empties into Sandy Lake, is six miles, the river is descended twelve. Sandy Lake is four miles long by two broad. By the outlet of the Lake to the Mississippi, is two miles, but by land it is hardly the half of a mile. It is two hundred miles by Sandy to Vermillion Lake, by way of the Mississippi, and Trout Lake.

About half way from Sandy Lake to Red Cedar Lake, *below*, a river empties into the Mississippi on the west side, which rises in Duck Lake. This Lake is half way to Leech Lake. A portage of six miles is made from the Mississippi, opposite Sandy Lake, to this river, which is ascended sixty miles. From Duck Lake, the communication with Leech Lake, is over a country, *one half* of which is covered with Lakes. The land is generally heavily timbered."

Mode of conveyance in the winter.

" The dogs used for drawing in this country are of the middle size, and a mixture of every breed. Their harness is made something like the common dray harness; being a collar with tugs, a belly band, and two back bands, one across the shoulders, and the other the hips. *Three* bells on the second band, *it seems*, are indispensable. They have no lines or breeching. Thus harnessed, they are hitched to a train made of a white oak slab, dressed down smooth, about six feet long, and fourteen inches wide, and turned before in the shape of a sleigh runner. On the crust or ice a dog will travel, with two hundred pounds in his train, from morning to night, as fast as a man can walk. They frequently go sixty miles in a day. These dogs are starved in the summer, so that they can scarcely stagger around, but by the time winter sets in, they are put in the finest order. When worked, they are fed at night, not a morsel is given them in the day. Fish is their common food."

Extract from Mr. Schoolcraft's communication to the Secretary of War.

From this communication, I have, with leave, made the following extracts. Mr. Schoolcraft accompanied Gov. Cass, as mineralogist, and his information, is of a character appropriate to his profession.

"*Kewena*, (*Quewione*,) river and point, are two hundred and seventy miles west of the Saut of St. Mary's, fifty miles east of Ontonagan river. The stones along the shore of the Lake here, contain native copper in pebbles, from the size of a grain of sand, to those of a pound weight. These indications continue along the shore of the Lake, fifty miles, to *Ontonagan river*. This river has long been noted for the large masses of native copper on its banks. It is the largest river that falls into the Lake, between Point Iroquois and the Fon du lac. It rises in a district of mountainous country, intermediate between the Mississippi, and Lakes Michigan and Superior, and has a course of one hundred and twenty miles. It is connected by short portages with the head waters of Menomine river, which falls into Green Bay, and with the Chippawa river, a water of the Mississippi, routs of communication occasionally passed by the Indians in their canoes. At its mouth is a village of sixteen families of Chippawa Indians, whose principal food is fish. A strip of alluvial, sandy land, extends three or four miles up the river, succeeded by high broken hills, a wild country in which are the noted copper mines, thirty-two miles* from the Lake. The large mass of native copper, is on the west bank of the river, at the water's edge, at the foot of an elevated bank, embedded in a hard rock, estimated to weigh about five tons, of which the rock is much the largest part. The quantity of metallic copper is estimated by Mr. Schoolcraft, at two thousand two hundred pounds.

Fond du lac river empties into Lake Superior from the southwest, and is the most considerable water communication between Lake Superior and the Mississippi.

Pictured Rocks, (*Great Rocks*, *Portaile*,) on the south shore of Lake Superior, form one of the most commanding objects of national scenery. They are an unbroken wall, rising perpendicularly from the Lake, to the height of three hundred feet, exhibiting to the eye of the passing traveller, a fanciful and very grotesque appearance, a spectacle as tremendous as the imagination can conceive.

The south shore of Lake Superior, to speak generally, presents few enticements to the agriculturalist. A large part of the shore is rocky; and the few alluvial portions of it, are of a sandy, light texture. With an elevation of seven hundred feet above the ocean, and drawing its waters from territories north of the 44th degree of N. latitude, Lake Superior cannot enjoy a climate favorable to vegetable productions. The average heat of June, 1820, was 69°. The weather, in the summer months, is subject to sudden transitions. Forest trees on the shores of the Lake, are chiefly of the fir kind, mixed with pine and white birch, of the bark of which the Indians make their canoes."

Governor Cass's Letter.

From Gov. Cass's letter to the Secretary of War, I extract, with his leave, the following description of this part of our country, over which he travelled.

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* Messrs. Morrison and Holliday say, twenty-four miles.

"The first part of the south shore of Lake Superior, going west, is moderately elevated; the next hilly, rising frequently into mountains; the last, flat, sandy beach.

Montreal river communicates with the Chippawa of the Mississippi. The connexion is difficult, interrupted by long and precarious portages, which will not admit of improvement, but at an inadmissible expense. From the mouth of this river to its source, there are forty-five miles of portage.

Mauvais river, (probably another name for Burnt river) and *Brule* river, both communicate, with difficulty, with the St. Croix of the Mississippi.

St. Louis river, is boatable twenty-five miles without obstruction. At this distance is an establishment of the American south west Fur Company. Here commences the Grand Portage of six miles, across the spurs of the Porcupine ridge of mountains. It has another portage of one and a half miles, and a continued succession of Rapids, called Grand Rapids, for nine miles, impassable by boats. From this to the head of Savannah river, a small branch of the St. Louis, the navigation is uninterrupted, and after passing four miles, the descent is easy into Lake Au Sable, whose outlet is within two miles of the Mississippi. Till 1816, this was the principal establishment of the British north west Company, on these waters; and since that period, has been occupied for the same purpose, by the American south west Fur Company."

Gov. Cass penetrated this inhospitable, unexplored region, to the head of the navigable waters of the Mississippi, which he thus describes.

"*Upper Red Cedar Lake*, three hundred and fifty miles above *Lac-au-Sable*, is considered as the head of the navigation of the Mississippi. Between these two Lakes, the country is almost uninhabitable. Immediately above Lac-au-Sable, the country is somewhat elevated, and interspersed with pine woods; beyond is level, wet prairie. The sources of the Mississippi, are amidst swamps and lakes, whose geographical character indicates a recent formation, and which, though the highest table land of this part of the continent, is yet a dead level, presenting to the eye a succession of dreary, uninteresting objects, interminable marshes, numerous ponds, and a few low, naked, sterile plains, with a small stream, not exceeding sixty feet wide, in a very crooked channel —these are all the objects to reward the traveller for all his privations and toils, necessarily endured, in reaching this spot. The view, on all sides, is monotonous and dreary. In the whole territory, scarcely a living being is to be seen. One here seems to be removed far away from civilized life."

Gov. Cass descended the Mississippi, from its source, in Upper Red Cedar Lake, nine hundred and fifty miles, to the mouth of St. Peters' river, and describes this part of his rout as follows.

" Lac-au-Sable is six hundred miles above the mouth of St. Peters' river. Between these places, for two hundred miles below the former, there are in the Mississippi, no obstacles to navigation. The land along the river is of a better quality than above; the bottoms are more numerous, and the timber indicates a stronger and more productive soil. But near this point, as you descend the river, commence the Great Rapids of the Mississippi, more than two hundred miles in length. The river rolls over a rocky bed, creating a succession of Rapids, all of them difficult, and some of them dangerous. Here the country begins to open, and the immense plains, in which the herds of Buffalo range, approach the river. These plains continue to the Falls of St. Anthony, elevated fifty or sixty feet above the water of the river. They are destitute of timber, and present to the eye a flat, uniform surface, bounded, at the distance of eight or ten miles, by high ground.

" The title of this land is in dispute between the Chippawa and Sieux Indians, and their long and still continued hostilities, have prevented either party from destroying the game, in the improvident, wasteful manner, too common among Indians.*"

Interview with two Chippawa Chiefs.

I close my description of this part of our country with an account of an interview with two Chippawa Chiefs from Lake Flambeau, who were among the numerous visitants at Mackinaw. These

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* The whole distance travelled by Gov. Cass and his company, from 24th May to 24th Sept. 1820, was upwards of 4,200 miles. The journey was performed without a single untoward occurrence.

Chiefs, named *Kishkimmon*, *King Fisher*, or *Snow shoe*, an old man, and *Shewabshes*, the *Big Marten*, middle aged, reside, the former on the west side of the Lake, two days journey from Lake Superior, in a village of thirty souls; the other one hundred miles distant, on the east part of the Lake, in a village of fifty souls, four days journey from Lake Superior. This is the country of the wild rice, which is here gathered in October. The animals, &c. of this country are the marten, deer, bear, beaver—also partridges, and other wild fowl. On the west side of the Lake, where the wild rice is less plenty, the women raise a little corn. At the village on the east side, a fine country for corn formerly, they now raise none, "because they can get no seed, and rice is plenty."

From questions put to these chiefs, and their answers, I ascertained, that they believe in, and worship God, or the Great Spirit; that they expect, after death, to go to heaven, though they know little about it, only that it is a place of happiness far beyond what they here enjoy. They expressed desire to know more about it. I shewed them a Bible, and said to them, "this book, if you could read it, or have it read and interpreted to you, would give you all the knowledge of God, of your duty to him, of heaven and a future state, which you could desire." They believe that liars and thieves do not go to the good, but to the evil spirit, who assists them to do evil.

I gave them a summary account of the creation of the world, and of man, of his fall, and of the mission, life, and death of Jesus Christ, and of his second coming to judge the world. They listened with readiness and apparent interest. I judged that they would readily hear the Gospel, were it preached to them. Their villages being small, distant from each other, and lonely, I asked them, whether, if they had the opportunity, they would be willing to remove with others of their scattered tribe, to some tract of good land, where they might have houses, farms, oxen, cows, horses, sheep, and cultivate the earth; have schools tor their children, and ministers to teach them religion; to have their women taught to knit, sew, spin and weave; to make butter and cheese, and live like the white people. They readily answered, "Yes, we should like it." I told them what was doing among the

Cherokees, Choctaws and Osages; and informed them of the design of the Government concerning the Indians, generally, and of my visit to them. They listened with much apparent interest, expressed great satisfaction in what they had heard, and promised, at my request, to tell their brethren what I had told them, and to ask them what they thought of it, and to get one of the Traders to write me the result.

I asked them if they were happy. They answered faintly, "yes, except when the Traders leave us, then we feel lonely." Their countenances, which were mild, nothing of ferocity in them, indicated that they were not happy; there was in them apparent dejection and sadness. And this I think true, as a general observation, not without exceptions, concerning the Indians with whom I had intercourse. Their situation seems peculiarly to call for our sympathy; and I have no doubt they would gratefully receive the friendly hand that should be extended to afford them comfort, and raise them from their present "low estate." This observation applies more particularly to those remnants of tribes, who are insulated among the white settlements, or scattered in small villages in the wilderness on our borders.

The Chippawas and Ottawas, who possess and inhabit the country we have been describing, in many parts of it, hold their lands in common, hunt together, intermarry, understand each the language of the other, there being but little difference between their languages, and may be considered, as to all purposes and measures relating to their civilization, as one people.

Advancing to the southern parts of the North West Territory, we come to the tribes mentioned below.

Major Irvin's Communication.

The following miscellaneous information concerning the Menomines, Winebagoes, and the neighboring tribes, their territories, &c. was obligingly communicated in writing by Major Irvin, Indian Factor at Green Bay. I give it in his own words.

Menomine Indians.

"The tribe of Indians properly connected with Green-Bay is the Menomine. The Canadians designate them "*Folls-avoine*," a French term, signifying, *wild oats*, or *rice*. This is one of the principal articles on which the Indians subsist in this quarter. It is to be found in great abundance, in the fall of the year, in this and the Ouisconsin river, and is considered very palateable and nutritious.

It is believed that enough of it could be gathered in the fall, to support several thousand Indians, for one year.

The manner of preparing this article for use, is simply to dig a hole in the ground, into which a dressed deer skin is put; then the wild oats, (or wild rice, as some persons call it) is put upon the skin and pounded with a stick, (having a thick end to it) for the purpose of disconnecting the husk from it. Then, after winnowing it, and heating it in any iron, tin, or copper vessel, it is fit for use.

The Menomine tribe, has been estimated at five hundred warriors. Their boundaries are said to be Fox river to the south, as far as Winnebago Lake; Bay du Noquett to the North; Menomine river to the north-east, and Mississippi to the west. On Menomine river is the only permanent village possessed by the Menominees, where corn, potatoes, pumpkins, squashes, &c. are raised. It is on the west side of Green Bay, in a north-eastern direction from the fort, on Fox river; and is supposed to be distant from the fort, from fifty to sixty miles. The village is eight miles above the mouth of the river; and in the year 1817, contained one hundred and fifty warriors. Forty miles beyond this village, on the same river, is a Chippawa village, containing from thirty to forty warriors. From this last village, by Menomine river, Lake Superior is said to be distant from eighty to one hundred miles. It is well known that Menomine river opens an easy communication with Lake Superior, which may at some remote period be found an important circumstance. The remainder of the Menominees place their lodges as circumstances justify, sometimes on the borders of Fox river; at others upon those of the Ouisconsin, and during the summer, and part of the fall, they have a village on the east shore of the head of Green Bay, about three miles from the fort, where they cultivate corn, pumpkins, &c. and another on the opposite side, from five to six miles lower down. In the spring they subsist on sugar and fish; in the summer on fish and game; in the fall, on wild rice, and corn, and in the winter on fish and game. Those who are provident, have some rice during the winter. The fish, consisting principally of sturgeon and salmon-trout, are in the greatest abundance in the Bay. Very few persons here speak the Menomine language; but as the Menominees speak the Chippawa, which is the prevailing language in use with the neighbouring tribes, the intercourse with them is conducted in that language.

Winebagoes.

The Winebagoes come to this place several times during the summer. It is said by respectable Traders, who have had some intercourse with them, that they consist of about seven hundred warriors. Their permanent villages are at the entrance of Winebago Lake, and on Rock river of the Mississippi. Little information has been obtained respecting this tribe, owing to the difficulty of acquiring any knowledge of their language. No other tribe seems to possess so much jealousy of the whites, and such reluctance to have intercourse with them, as this.

They will suffer no encroachment upon their soil; nor any persons to pass through it, without giving a satisfactory explanation of their motives and intentions. In failing to comply with this preliminary step, their lives would be in danger. They cultivate corn, potatoes, pumpkins, squashes, and beans, and are remarkably provident. They possess some horses. The Winebagoes are industrious, frugal and temperate; the Menominees are quite the reverse. There existed in time past, a mutual and ancient hatred between these tribes; but it is now happily subsiding.

It is difficult to ascertain the definite boundaries of different Indian tribes, living within a few miles of each other. The Indians themselves give vague and unsatisfactory accounts of their own boundaries, and so do some intelligent traders; who have been, from twenty to thirty years, trading with them. This remark will apply to the population of the several tribes. For example, Mr. James Ard says, the Winebagoes consist of about five hundred warriors; while Col. Robert Dickson estimates them at seven hundred. They both, however, agree, as to the number of the Menominees. Col. Dickson estimates the Chippawas, residing about the lakes, at ten thousand; others, including from Quebec, at from twelve thousand to fifteen thousand, and the total number at thirty thousand.

Sioux, Sauks, Foxes and Chippawas.

"The Sioux, Mr. Ard thinks, consist of about five thousand; others say six thousand.

The same tribe, in the neighborhood of the river St. Peters', at from five hundred to six hundred. The Sauks and Foxes (united by the ties of relationship) at eight thousand.

With respect to the boundaries of the Winebagoes, Mr. Ard states them thus: Rock River and two rivers, and embracing the Ouisconsin from Winebago Lake. Col. Dickson says they claim from Winebago Lake, including the lands adjacent, as well as the east bank of the Fox and Ouisconsin rivers. And the Menominees the west bank of those rivers. That the Chippawas claim from the west of Menomine river, all of Lake Superior, including the Lakes and rivers adjacent, as far west as the Pacific Ocean.

Distances of Places.

"The distances of places from each other is reduced to a good deal of accuracy.

From Mackinaw to this place, (Green Bay) from two hundred to two hundred and ten miles, by water. From this place, to the Portage of the Ouisconsin, one hundred and eighty miles by water; and the same distance, (one hundred and eighty miles) from the said Portage to la Prairie du Chien. From the latter to the mouth of St. Peter five hundred miles. Winebago Lake is thirty-six miles from Green Bay, the navigation to which, either in boats or canoes, is difficult, late in the summer or early in the fall; as Fox river is full of shoals and rapids. The most favorable periods for going to that Lake, are early in the spring, or late in the fall.

The navigation of the Ouisconsin is said to be good, very early in the spring and late in the fall. It contains sand-bars. From St. Louis to Chicago, by the Mississippi and Illinois rivers, four hundred and fifty miles. From Green Bay to Chicago, by land, about one hundred and ninety miles.

Chicago is in latitude 42° 9′ 16″. Green Bay in 45° 6′ 55″. The Portage from Fox River to the Ouisconsin is two thousand five hundred and ten yards by actual measurement. Winebago Lake is thirty-three miles long and eighteen wide.

Some Account of Green Bay.

"This settlement extends about six miles on both sides of the mouth of Fox river and contains about eighty families. The females are part of the half, and the remainder of the full, aboriginal blood, whose husbands, with few exceptions, are Canadians; some of whom are Indian Traders; others are farmers and indifferent mechanics. If their children are estimated at about five to each family, it would give a total of two hundred and twenty-five, almost in a state of nature. These people, and the Menominees with whom, by the ties of relationship, they are connected, make from the maple tree, about one hundred thousand pounds of sugar annually; and from three to four hundred gallons of molasses. These, with their skins &c. are nearly all sold for whiskey, at an immense sacrifice. It is a common practice with these Canadians, to sow their garden seeds late in the fall; which, from experience, has been found preferable to the usual method, elsewhere, of sowing them in the spring. This manner of gardening is justified from the shortness of the season for vegetation; the sandy, (though good) soil, and the entire absence of rain in the winter; from which latter circumstance the seeds do not perish.

This country, say to the whole of Fox river, was owned and occupied by the Sauks and Foxes, more than a century since. Many traces of fields cultivated by them, are still visible. Several tribes combined, killed some, and drove the remainder of those Sauks and Foxes, to their present residence on the Mississippi.

Some remains of buildings, occupied by some, Jesuits, are to be seen six miles from the fort, on the east side of the river. Their settling here, had in view the converting the Indians to the Christian religion."

Communication from Gentlemen, Indian Traders, residing at Green Bay.

From these gentlemen,* some of them natives of Green-Bay, and who have had better advantages for knowing this country, and its Indian population, than any other persons, I received verbally the following account of these Indians, and of their country, differing in some points from the foregoing given by Major Irwin.

"The *Menominees, or Folles Avoines*, both signifying, in English, *wild rice*, have six hundred warriors, nine hundred women, two thousand and four hundred children, total three thousand and nine hundred. They live in ten villages, north-west of Green Bay, on Menomine river, which is their north-east boundary, but chiefly on Fox river, on and near Winebago Lake. A few are scattered at Prairie du Chien, Upper and Lower Mississippi,† and at Milwakie, on the west shore of Lake Michigan.

"The Menominees claim the whole of the waters of Green-Bay, with its islands. On its north-west shores, and on Fox river, they claim from the entrance of Menomine river, in length, one hundred and twenty miles, south-west and north-east; and in breadth sixty miles. On the south-east shore of the Bay, and on Fox river, from the river Rouge, or Red river, to the Grand Cockalaw, a distance of forty-five miles, and twenty-four in breadth."

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*Messrs. John Law, James Portier, Peter Grignor, Augustus Grignor, Lewis Grignor, and Laurent Feley. These Gentlemen were together, and with joint consent gave me this as a correct account.

†*Upper* Mississippi is above Pairie du Chien, and *Lower* Mississippi, below it.

The Menominees have, in addition to the above territory, a common interest in the territories adjoining on the west, with the Winebagoes, Sacs, Chippawas, and Sioux.

The soil of the tract of country belonging to the Menominees, is generally good, capable of productive cultivation of corn and other species of grain, level, not stoney. Its natural growth, white oak, of middling size, good working timber, sugar maple, abundant, bass wood, poplar, white and red pine, cedar in great plenty along the lake, hickory, abundant; beech, elm, hazle-nuts in great plenty, birch, wild cherry, cherries, plums, crab-apples, abundant; straw-berries, whortle-berries, grapes, wild hops, goose-berries, currants, &c. but particularly the wild rice. This grows in immense quantities, in marshy grounds, and shallow ponds, and lakes; and along the margins of the rivers. This furnishes a very palateable and nutritious food (preferred by some, to the Southern rice) for the Indians, and also, for the ducks, pigeons, and other wild fowl, *innumerable*, that frequent this country at particular seasons of the year. The wild rice here is gathered in September, in small bark canoes, at a particular time, when the weather is calm, (the wind destroys it) with great industry and alertness. This remarkable production grows in abundance, in the proper places for its growth, some tracts excepted, over the whole country, from Lake Michigan, on the east, to the Mississippi west; and from Fox and Ouisconsin rivers, south, to the Lake of the Woods, north. This extensive territory has numerous small rivers, lakes and ponds, and generally, has not a soil as favorable for cultivation, as that where it is not found.*

The Chiefs of this nation, (Menominees) are principally young men, and have less influence than their predecessors, on account of their age, and because the white people have not given them that attention and support, which they were wont formerly to receive from them.

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* Of the language of this nation, we shall give an account under the head of Indian Languages.

Interview with the Chiefs and principal men of the Menomine Indians.

At this interview, I communicated, at considerable length, the views of the Government, and the design of my mission, and left them to consider my message to them. Two days after, I met them again, and received from the speakers, hereafter named, answers which follow.

The names of three of the Chiefs present are, *Mau-cau-tau-bee*, aged 22, son of the celebrated *Thomaw*,* a modest, sensible young man, of good countenance; *Sha-kaut-che-o-ke-maw*, about the same age; these are the two first Chiefs of the nation. The name of the other is *I-wye-ma-taw*. Their speaker, not a Chief, was *Aus-kin-naw-wau-wish*, a pleasant, affectionate old man. He said:

"*Father*, I am happy to see you here to-day, and give you my hand, as if given to our Great Father the President himself. The sky is clear."

Pointing to the three Chiefs above named, he said, "These are our three principal Chiefs, acknowledged to be such by the nation. They bear the names, and have running in their veins, the blood, of our former Chiefs.†

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* *Thomaw* died, and was buried, at Mackinaw, and over his grave Mr. Law erected a monument, on which is the following inscription: "Here rests the body of *Thomas Carron*, Grand Chief of the Folles avoine (Menomine) nation, who departed this life July 8th, 1818, aged 56 years, regretted by all who knew him."

† This particular mention of the Chiefs, and of their troubles, and sorrows, was occasioned by a Treaty recently held by the Indian Agent with a *small part* of the Menomine nation, for the purchase of a large tract of the most valuable part of their Territory. The real Chiefs of the nation above named, were so decidedly opposed to the sale of this land, (a tract of forty miles square, intersected by Fox river from its mouth upward) that they refused to attend the Treaty at the invitation of the Agent, who, in consequence, was constrained, of his own authority, to *create* Chiefs to sign his Treaty. In this way their lands were sold in *opposition* to the will of the nation, though from the face of the Treaty, it would appear, as if done with their consent. This was the subject of their complaint. The President, on being made acquainted with these facts, as before stated, laid the Treaty aside, and it has not been ratified. See a more particular account of this affair in another part of this Appendix.

Father, we are glad to see you. We welcome you here. We are poor. The Great Spirit put us here in this world, as well as his other children; and we were first found by the French.

Father, You see your children here before you, full of grief and sorrow. We know not how to answer you. The moment we turned our backs, this spring, a change took place; and our families and children are all in trouble, in consequence of the conduct of some persons who are not true Menominees.

Father, It is a clear day. We are happy in the opportunity to tell you our complaints, and to explain to you our situation. We disapprove of what has been done by the Agent, and of the conduct of those of our nation, who treated with him, and sold our lands without our consent."

After making some heavy complaints against the Agent, on account of his rough treatment of them, and refusal to supply their wants, when in distress, their speaker added:

"*Father*, notwithstanding our different color, the Great Spirit has made us all. We hope that our talk to day will go to our Great Father.

Father, the Great Spirit made every thing. Formerly the white people lived on the other side of the Great Water, and the red people were thrown on this Great Island, and the game and the fish were given them for their support.

Father, We are going to tell you what we think of the message you bring us from our Great Father the President—or (as they described him,) he *who governs the eighteen branches*"—meaning the eighteen states.

Father, It is a great happiness that we see you here. You have foolish men among you, who have education, and laws to regulate and govern you. We also have foolish men among us. How can we, who have no education, or laws, govern them !"

The questions were here put to them, whether they would be willing to collect together in one place, large enough to accommodate each family with a farm; to cultivate the earth; have schools for their children, and live as the white people live? All this, they were told, might be done in consistency with their hunting and fishing, to a limited extent, and that their Great Father would aid and patronize them, in effecting these changes, so favorable to their happiness, if they would give their consent, and make the proper efforts to bring them about. They were informed, that Mr. Williams, with a number of the Chiefs of the Six Nations, were on their way to Green Bay, to look out for a place of settlement for themselves, and such others of their tribes, as might be disposed to migrate and settle with them. Should they be pleased with the country, they were asked, will you sell, or give them, lands on which they may settle?

Mau-cau-tau-bee, with apparent diffidence and modesty, then rose and said:

" *Father*, We don't know what to say, or what to do, in regard to the question you propose. We know that what you say is all good, and all true, and we take it as a great favor that you have come to see us. But we are but few here. The great part of our nation is elsewhere. If we were all together, we would give you a final answer.

Father, you see the few that are here of our nation. We cannot, therefore, give you a full and proper answer to your question. We can only speak for ourselves. But the Chiefs who are here, with myself, will endeavor to put in motion what our Great Father proposes. We hope to hear from our Great Father again on this subject. Our nation at present is scattered.

Father, In regard to the Delegates from the Six Nations, we Menominees have no enemies. We are ready to give them our hand. But in regard to a piece of land to give them, we know not what to say, our Territory is so small.

Father, I listen always to what the white people say, but I do not want to do as some of our foolish people have done. I do not want to take on myself, or to have those with me of the disposition, to steal a piece of land;* but if all our nation were together, we would know what to do.

Father, my conduct in life has not been irregular. We have listened to the whites. In general what they have told us is the truth, or *nearly* the truth; but in this place it is not the same thing. We have been led into errors and confusion by the Agent, and by his means have been scattered and divided.

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* Alluding to the sale of a large tract of their land, by a *minority* of the nation, in opposition to the will of the *majority*.

I have done."

Aus-kin-naw-wa-wish, concluded, saying,

Father, I look upon you the same as upon our Great Father the President. The sky is clear. It is a happy day. The Traders here have been our friends, have raised our children; and we wish, whatever may happen in regard to our lands, that they may not be molested, but remain quietly with us.

Father, The Chiefs, your children, whom you see before you, are happy to see you, and hear you talk. They live in hope and belief, that they shall receive the blessings which our Great Father proposes to give us, if we comply with their wishes, which is our intention."

With another Menomine chief and three warriors, I afterward had a short conversation. The name of the chief was *Sa-que-tock*, in English, *very good natured*. His face and manners correspond very well with his name. His village, of only thirty-six souls, is on Green Bay, three miles below Fort Howard. Their food is fish, wild fowl, wild rice and corn.

I asked him concerning the origin of the immense swarms of flies, which, at the time we were talking, filled the atmosphere, and covered the trees and houses?* He answered, " They doubt-

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The Green Bay Fly.

* Of the *Fly* here alluded to, Lewis Morgan, Esq. U. S. agent of Fortifications, and resident four years at Green Bay, gave us verbally the following account:

The French call this fly, *Les Mannes*, or *Le Epervier de Maranquoin*. Its body is one and a quarter inches long, and three eighths of an inch in circumference; its wings long and narrow; its legs long and barbed. It has four feelers, two on the head, at an angle with each other of 20°, and two at the tail, one and a half inches long. A swarm of them makes its appearance about the 10th of July, and disappears in ten days; is followed by a second, that by a third, which disappears about the 26th of August. They light on the shady sides of buildings, which are made black with them. The limbs of trees and their small branches, on which they hang in clusters, like a swarm of bees, are bent down and often broken with their weight. At particular times the atmosphere is so filled with them, that at mid-day one cannot see across the parade of Fort Howard. A very thick snow storm does not more effectually ob-less come from the swamps and bad water along the shores of the Lake."

I stated to them the design of the Government concerning the Indians, viz. to teach them agriculture and the arts, to dress and live like the white people, &c.

"It will look droll," said he, "to see Indians in such a situation. We are willing," he added, "to receive these blessings, *if others will.*" On this condition they were willing to quit their village and to live with others of their tribe as farmers, at a place (which they name,) thirty miles north-east of the Fort. This chief was not present at the late treaty held by the Indian Agent for the purchase of a part of the lands of the Menominees, and seemed very indifferent about the sale, though his own village was included in the purchase.

Major Irwin informed me, on the authority of Col. Bowyer, and an old Ottawa chief, living at *Ma-nitou-wauk, the river of bad spirits,* that more than a century ago, the Fox and Sac Indians, who then inhabited the country on Green Bay and Fox river, were conquered and driven away by the Menominees, aided by the Ottawas and Chippawas; that the Menominees hold this country by conquest, and that their title is admitted to be good by the Sacs, Foxes, Chippawas, and Ottawas. Charlevoix found the Menominees here, on his visit to this place in 1719.

Judge Reaume, an Indian Trader, who has resided at Green Bay thirty years, said to me—"The Menominees, in great part, are of mixed blood, Ottawas, Chippawas, Pottawattamies, Sacs, and Foxes, with whom they intermarry. There is an intimate intercourse between all these tribes, who have a common language, (the Chippawa,) which they all understand, and many of them

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struct vision. Under an elm tree, whose wide spread boughs formed a shade of twelve or fifteen yards in diameter, the depth of several heaps of these flies, which had fallen dead from the trees near the edge of the shade, measured by a rule, were found to be four inches deep, and increasing in depth toward the trunk of the tree, were, there found, on measurement, to be nine inches deep. Swine feed on them, as they fall from the trees and buildings. Their appearance is sudden, after a warm night. They cast their skin about once in twenty-four hours. While they remain, the musquitoes entirely disappear. These flies, when dead, in fect the air for a short time; but a hot sun soon dries up what are not eaten by the animals.

hunt together in the interior of the N. W. Territory, on the head waters of the Fox and Ouisconsin rivers."

Fort Howard, now Fort Brown, is on the north side of Fox river, a mile from its mouth. Its situation is so low and sandy, that it has been deemed expedient to select another spot for the Fort. This has been done. An elevated, commanding site, a quarter of a mile ascending from the south side of the river, three miles above the present Fort, has been fixed upon, where a new Fort and appendages are now (1820,) building, and when finished, and occupied by the troops, the Old Fort will be converted to another use. It *may be* converted into a residence of an Education Family, and used for the accommodation of such Indian youth, as may be induced to attend the schools, which such a family may here establish. For a purpose of this kind it is well adapted.

In this place, on both sides of the mouth of Fox river, are about eighty families; some say less, principally French—all the married men, but one, connected with Indian women. There are here about two hundred and sixty children of mixed blood, beside the children of the officers and men belonging to the Fort, and of other inhabitants of the place. These children, falling little short of three hundred in number, are growing up without any public school education, and by far the greatest part of them, without any education at all.

A small colony of French Jesuits settled in this place about the year 1700, from whom descended the greater part of its present inhabitants.

The Menominees have ever shewn themselves to be friends to the white people, and have acted in their defence, whenever attacked by any tribe of their Red brethren. Some striking proofs were given of their friendship, particularly by a principal man of the nation, called *the Rubber*, during the last war with the British in this quarter.

Winebagoes.

The following account of the Winebagoes, and description of their country were verbally given by Mr. Law, and the other gentlemen, Indian Traders, who gave me the account of the Menominees.

"Eight years ago, (1812,) the Winebagoes were numbered, and amounted to seven hundred warriors, one thousand women, and about two thousand eight hundred children—whole number, three thousand five hundred souls. Their present number, (1820,) is estimated at nine hundred warriors, one thousand three hundred women, three thousand six hundred children. Total, five thousand eight hundred souls; an increase in eight years of two thousand three hundred souls, a remarkable fact in the history of Indian population.

The Territory of the Winebagoes embraces what is called the Rock river country, and commences at the south-east end of the *Rapids*, in Fox river, at the entrance of Winebago Lake. Here they have a large village, and two other villages at the S. end, where they raise considerable quantities of corn. On other parts of the Lake, they have two other villages, five in all. On Rock river and its branches they have fourteen villages, one of which, the largest, the lowest down Rock river, three hundred miles by water from its mouth, is called *Kus-kou-o-nog*. This village is the resort of *Renegadoes* from the other villages, and from other tribes, and the inhabitants have a corresponding character. Their village is on the west side of a Lake of the name of their village, six miles long by three wide, abounding with fine flavoured firm fish, suckers, *pickons*, and catfish. On this Lake are three other Winebago villages. On Green Lake, about the size of the one above named, with few fish, pure water; rocky and high banks, is another village, twenty-five miles west of Winebago Lake, four or five miles south of Fox river, fifty south-east of the Portage.

The Rock river country, extending south one hundred miles, to Illinois river; on the north-west side about sixty miles; thence north to Ouisconsin river, is Prairie land, without trees, except here and there an island, if it may be so called. This country has abundance of springs, small lakes, ponds and rivers; a rich soil, producing corn and all sorts of grain."

[The remainder of the account of this interesting tribe of Indians, of their country, character, and dispositions as to civilization, &c. was to have been committed to writing by the gentlemen, and forwarded to the Secretary of War, or to me, but has not yet been received. It is still expected.]

Historical facts relating to Northern Tribes.

The following facts, of a general and historical nature, relating to the Indian tribes, who anciently possessed the northern part of our country, from the Hudson to the Mississippi river, are derived chiefly from Bowen and Gibson's map of N. America, published in 1763, and may be properly introduced in this place.

The Iroquois, after expelling the *Hurons*, and exterminating the *Eries*, who inhabited the country bordering on the great Lakes, which now bear their names, events which happened about the years 1650 to 1660, took possession of this vast Territory, and retained it for more than a century after. Their hunting country, which they once occupied, is now embraced in the State of Ohio, and while in their possession, was called *Canahague*.

The *hereditary* country of the Iroquois was between Lake Champlain and the Iroquois, now called St. Lawrence, river.

In 1701, the Six Nations, by deed of sale, surrendered to Great Britain the vast Territory lying south and east of a line, beginning at the Mississippi, up the Illinois river, through the south and east parts of Illinois to Lake Michigan; across this Lake; thence across the west end of Lake Huron, and embracing the country of the Messasaugua Indians,* on the north side of Lake Huron, Upper Canada. This tribe, (the Messasauguas,) had been subdued by the Iroquois, and afterwards united with them.

As early as 1740, the English had a Fort and settlement on the head waters of the Great Miami, at the forks, one hundred and fifty miles from Ohio river; and another settlement, called *White woman's town*, on Elk's Eye, now Muskingum river.

Green Bay was formerly called *Puans* Bay, and the northern part Noquett's Bay, "north-east of which, toward Mackinaw, is St. Helena Island.† At the bottom or south end of Green Bay, dwelt the Sakis (Sac or Sauk,) Indians, and here was established a Catholic Mission by Francis Xavier."

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* A remnant of these Indians, a poor, filthy, wandering, wretched set of beings, are in the neighborhood of York, in Upper Canada. I saw numbers of them, when I visited this place in the summer of 1821.

† On this desert island, (formerly visited by Charlevoix,) July 5th, 1820, passing from Mackinaw to L'Abre Croche, four of us, my son, the Indian Agent and Interpreter, and myself, in two birch canoes, paddled by sixteen

The Foxes, according to Charlevoix, were the original possessors of the country on the river which bears their name, and were driven from it, through surprize, by the French and Menominees, united. The Foxes, whose principal settlement was sixty miles up the river, had committed some depredations on the French Traders, exacting tribute of them, and doing other provoking things. Whereupon, the French commander, with a party of his own men, in covered boats, and a party of the Menominees, to act in the rear, approached the settlement of the Foxes, who, suspecting no danger, collected on the shore of the river, when, at a signal given, a fatal fire on them commenced from the covered boats; the party of Menominees, at the same time, attacking them in the rear, a dreadful slaughter ensued. The consequences were, the removal of the Foxes, who survived the slaughter, to

Indians, spent a night and part of a day. The island is about eighteen miles west of Mackinaw, is small, covered with trees and shrubs, and has nothing remarkable about it. It was on this island, that the Indian, who acted as our cook, named *John*, a Chief, perceiving that I was without appetite, and very feeble, of his own accord, and without any intimation from any one, took his gun, went into the woods, and shot a pigeon; dressed it very neatly; cut a slice of pork; prepared from the woods two small sticks, about a yard long, by sharpening the larger ends, and splitting the others into four quarters. Into the split end of one he neatly wove the dressed pigeon, and the pork into the other; stuck the sharpened end into the ground so near the fire, as that, when bent down, the meats could feel the heat sufficiently to cook them; basted the pigeon with butter, and when done, brought them to me, with much apparent satisfaction, as *savoury meat.* The kindness with which he did all this, and the satisfaction expressed in his countenance, when he found I relished his delicate morsel, were as gratifying to my feelings, as the food was to my appetite. The whole behavior of these Indians, while they were with us, three or four days, both toward us in fulfilling all their duties, and among themselves, was perfectly unexceptionable. No men could have conducted with more propriety. They were well skilled in their business, temperate, faithful, respectful to us, and kind and pleasant among themselves. Some of these Indians, in their figure, and the form of their limbs, were as perfect as I ever saw among human beings, and would make fine models for the sculptor. We parted from these natives of the forest with reciprocal affection, and very favorable impressions of the character of the Indians, and of their capacities for improvement in all that pertains to civilized life.

the Mississippi, where they have since resided, and the possession of the conquered country by the Menominees.

From the few facts here stated, we can perceive the great and almost total change which has taken place in the population of this extensive portion of our country. Of the tribes, who could once number their thousands of warriors, we may ask, "Where are they? Many of them, by their perpetual wars among themselves, or with their white neighbors, or by both together, have become, long since, wholly extinct, and the rest reduced comparatively to a handful, in their numbers, are but the pitiable skeletons of their former selves. New races both of white and red people, with a few scattered exceptions, now inhabit this extensive country.

Appendix I. Report p. 16.—*Erie Canal.*

Under this head I give only a few facts from my journal. Other sources of ample and authentic information on this great subject, are open to the public.

This noblest of all the internal improvements in our favored country, was begun July 4th, 1817, about two miles west of Rome. Judge Platt has the honor of striking the first stroke in opening this Canal. Among the *projectors*, or perhaps more correctly, *suggestors* of it, probably the first, was Elkanah Watson, Esq. who in this, and in various other projects and enterprizes for public improvements, has been a benefactor to his country. Its prominent and efficient *Patron*, is his Excellency Governor Clinton, to whose wisdom, energy, perseverence, and commanding influence, this country will, to the latest generation, be indebted for the *accomplishment* of this splendid and immeasurably useful work.

In September, 1819, this Canal was finished, and navigated from Utica to Rome, fifteen miles, and shortly after, twenty-five miles further west of Rome. In May, 1820, the time I was on it, it was finished ninety-six miles, from Utica to Montezuma, with a branch of a mile and a half, to the salt works at Salina. In this distance are nine locks, each ninety feet long, and ten feet wide, and one unbroken level of sixty-seven miles, a fact, probably unparalleled in any other Canal in the world. The average total expense for each mile, the above distance, including the nine locks, was $11,850. This was the estimate for the whole remaining western section of the Canal. The eastern section was estimated at $13,000 a mile. The whole length of the Canal from Lake Erie to the Hudson, when completed, will be three hundred and fifty miles. We know of no other Canal of equal length.

The width of the Canal, forty feet on the surface of the water, twenty-eight feet at the bottom, and four feet deep. It has many and plentiful feeders, supplied by waters drained from a tract of country of more than two millions of acres, abounding with lakes and rivers, and springs of water.

The passage from Utica to Montezuma, ninety-six miles, is made in thirty-six hours; the whole expense, provision as in steam-boats, $4. Our passage was more leisurely in the boat named *Montezuma*, commanded by Capt. Buss. This boat is seventy-six feet long, by thirteen feet wide; will carry sixty or seventy tons, is well fitted for the accommodation of passengers, by night as well as by day.

We passed a raft of four hundred and forty-six tons of timber, coming down the Canal, drawn by three horses, at the rate of eighteen miles in a day and a half. The expense was estimated at $50; while the transportation of the same quantity by land, would be $1200.

The calculation of the commissioners, with whom I traversed the Canal in May 1820, was, that it would be completed at farthest by the year 1826, probably before, at a total expense of *five millions of dollars;* the whole to be paid by the State.

The funds appropriated by the Legislature of the State, to defray the expenses of this work, are,

1. A duty of 12½ cents on every bushel of salt manufactured at Salina, and other places in the State—the amount of this duty in 1819, was - - -	$ 62,000
2. Auction duties, amounting annually to about -	100,000
3. Duties on Steam-boats, do. - - - -	5,000
4. Proceeds of existing Lotteries, after the purposes for which they were originally granted, shall have been answered, the Lotteries to be continued, and their proceeds applied to the Canal.	

5. Tolls of the Canal, as fast as completed and used.
6. 100,000 acres of land, given by the Holland Company, estimated at 75 cents an acre, - - - 75,000
7. 1000 acres given by Hon. Gideon Granger.

The commissioners of the Canal, appointed by the Legislature, were, His Excellency Gov. Clinton, Hon Stephen Van Rensselaer, Myron Holley, Esq., Hon. Samuel Young, and Henry Seymour, Esq.

First Engineer, Capt. *Benjamin Wright*; second, *James Geddes*, Esq.; third, *David Thomas*, Esq. Others, *Canvass White*, Esq.; *Nathan S. Roberts*, Esq.; *David S. Bates*, Esq.

In passing up the Canal on its north bank, near Montezuma, we were pointed to a button wood tree, (*Platanus occidentalis*) forty-eight feet in circumference at bottom, by actual measurement, sixteen feet in diameter, hollow, large enough to contain forty men standing. A sermon was once preached to thirty-five men, collected at one time within this tree.

K. Rep. p. 19.

The Journal here referred to, with that to Green Bay in the summer of 1820, will be found under the head, *Miscellaneous Articles*, at the close of the work.

L. Rep. p. 23.—Maine.

1. *St. John's Indians.* These are the remnants of a tribe of Esquimaux Indians of mixed blood. They live mingled with about two hundred French families, in a village of about thirty wigwams, or lodges, at Meductic Point, on the junction of Mattawascah river, with the St. Johns, N. Lat. 47° 15′: about twenty-five miles west of the dividing line between Maine and New-Brunswick. Of these Indians we know very little. They have been under the care of the Catholics, and have seldom been visited by our missionaries.

2. *Passamaquoddies.* These Indians, in number three hundred and seventy-nine souls, including some scattered families, (250 to 270 dwell together) have about fifty wigwams—have one hundred acres of excellent land, bordering on the Schodic river, open to the markets of Eastport, Lubec, and St. Andrews, from four to seven miles from these places, in a corner of the township of Perry. The anchorage in the harbor of this village is good. Here is abundance of rock weed for manure. The one hundred acres are capable of being made a garden by cultivation, and of forming a flourishing settlement for ship building, and other mechanic arts.

The Governor of these Indians is an old man of seventy-five years, of good understanding and disposition; can speak a little English, wishes to know more of it; is pious, and well disposed to receive instruction. Catholic Priests have had the care of these Indians. Sock Bosen, a man of about forty years old, is a Deacon in the Catholic communion, speaks pretty good English, writes a decent hand, is able to keep accounts, is intelligent, rigid, swayed by the religion in which he has been educated, but more by interest and ambition. His influence is against schools and improvements, and will be to be conciliated or overcome, before any thing for the good of these Indians can be done. "They are sadly given to intemperance. None of the young speak English, and the aim of the influential men is to prevent their learning it. A school, notwithstanding, is about to be established in the white settlement near the Indian village, and a hope is entertained, that some of the Indian children may be induced to attend it.*

3. *Penobscots.* For their present number and place of residence, see Table.

In 1811, the number of their families, by enumeration, was fifty-seven; and of souls two hundred and forty-one. Their increase has been ascribed to an obligation imposed by the chiefs, on the young people, to marry early.

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* The information in this article, is the substance of a recent letter from Rev. E. Kellogg, to Rev. Dr. Holmes, Secretary of the society for propagating the Gospel among the Indians and others in North America. Mr. K. in the employment of this Society as a missionary, visited these Indians, and gives the above information from personal knowledge.

The three tribes above named live in great harmony and friendship with each other. When either tribe elects, and instals a chief, the chiefs of the other two tribes are always present to assist in the ceremonies.

In religion, these tribes are professedly christians of the Catholic faith; have each a church, with a bell, and Priests to instruct them, steadily or occasionally. The Priests, who minister to the two latter tribes, receive a stated stipend from the treasury of the State. The State has lately engaged to provide and support a farmer among the Penobscots, to instruct them in agriculture. We know not that any of these tribes have ever admitted schools to be established among them.

The Penobscots, in government and internal regulations, are independent. The legislative and executive authorities are vested in the sachems; though the heads of all the families are invited to be present at their public meetings, which are held in their house of worship, and conducted with order and decorum.

The Provincial Congress, at the commencement of the Revolutionary War, forbid that any white person should settle on land, commencing at the head of the tide in Penobscot river, and extending six miles on each side of the river, embracing a tract held in common by the whole tribe, twelve miles wide, by twelve long, intersected in the middle by the river. The tribe has the right to hunt and fish along the banks of the river, to the mouth of Penobscot Bay.

None of these tribes have made other than incipient improvements in any thing which pertains to civilized life. It is not probable, such is the religious influence under which they act, combined with their natural attachment to their native places, and to the sepulchres of their fathers, that a proposal to remove, and join a larger community of Indians, should it be made to them, would be accepted. It is probable they will remove in a sort of half independent, half civilized and evangelized state, gradually diminishing, as other tribes, once their powerful neighbours, have done before them, till there shall be none remaining.

An interesting account of the tribes which *formerly* inhabited the Territory now constituting the State of Maine, follows, received from the Hon. Wm. D. Williamson, Esq. to whom I am indebted for part of the foregoing information.

" After considerable pains and inquiry, the best information I can obtain as to the Aborigines in this State, (Maine) is concisely this :—

Probable original numbers about the year 1616.		
1,000.	1. The Newichwannucks, on the Piscataqua.	
	2. The Ossipee tribes, on the river of the same name, emptying into, and forming, the Saco.	
400.	3. The Pigwackets, whose principal town, a resting place, was the present Fryburgh, above the Ossipee.	
500.	4. The Amariscoggins, at the head of Casco Bay : These Indians, as far east as the Kennebec, were generally called by the *generic* name of " *Abenaquies*."	
600.	5. The Norridgewock tribe, whose ancient town, or head-quarters, was the present town of Norridgewock, thirty miles above Hallowell, on the Kennebec. Of all the tribes above-mentioned, a few only, say twenty souls of the latter, remain.	
600.	6. The Pemaquids. This was a powerful tribe, probably at the head of the *Tarrateens*, till the great and mortal sickness among the natives along the whole coast, from the Penobscot to Narraganset, A. D. 1617. The seat of the Pemaquids was at Bristol, in the county of Lincoln, fifteen miles east of Bath.	
1,300.	7. The Penobscots,	whose situation is described in the Table.
600.	8. The Passamaquoddies,	
5,000.		

The probable numbers of natives in the territory, constituting the present state of Maine, two centuries ago, was 5 or 6000 souls. The *white* population, in 1760, was estimated at 13,000 souls. It probably was not half that number in 1712, at the treaty of Utrecht. The Indians were more than a match for the settlers at that time, even after the numbers of the natives, during the preceding century, had been greatly reduced."*

In the gradual diminution, and final extinction, of these tribes, who were the terror of the early settlers, we have a melancholy specimen of what has happened in like manner to all the Indian tribes, who once inhabited the territory of New-England, except the few feeble remnants we have enumerated; and of hundreds of other powerful tribes, once spread over the settled parts of our country. And such will be the inevitable destiny of all Indians now mingled among our white population, if a radical change in our treatment of them, be not adopted.

MASSACHUSETTS.

All the Indians remaining in this State, reside on their respective Reservations at Marshpee, Herring Pond, Martha's Vineyard and Troy, in the south east part of the State, from fifty to one hundred miles from Boston. The State, by a Board of Overseers, exercises a guardian care over them, as to their lands, and civil rights and privileges; and the corporation of Harvard College, and "The Society for propagating the gospel among the Indians and others in North America," provide for their religious and moral instruction; each having charity funds in its Treasury, appropriated to the benefit of Indians, the former $12,000, the latter, $9,000. A stated missionary is supported at Marshpee, and another at the Vineyard, who, as they have opportunity, visit the other remnants at Herring Pond, and Troy.

No official census of these Indians has recently been taken. They are estimated in our table, at 750, viz; at Marshpee 320; Herring Pond, 40; Troy, 48; the remainder at Martha's Vineyard.

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* Mr. Williamson is preparing a history of this State; and from our knowledge of the means he is employing to collect his materials, we anticipate from his pen, a correct and valuable work.

Their lands are held in common, and are unalienable, but with the consent of their overseers.* Some have gardens, and cultivate their lands to a considerable extent and advantage. The wood on their Reservations, pipe clay found on one of them at Martha's Vineyard, and pasturing the cattle of the white people, are sources of income. Many of the young men are employed in the whale and other fisheries, and shew much skill in their employments; and all have at their command, the means in abundance of living in comfort, and even in affluence, if they had but the knowledge, and the dispositions, to use them. Their infirm and aged poor, are considered as foreigners, and taken care of by the State. The Indians are not taxed; have no voice in elections, none of the rights and privileges peculiar to the citizens of the Commonwealth. In this, their state differs from that of the free negro population, who are taxed, and have the right of voting in elections, which many of them regularly exercise, and are eligible to the highest offices in the government; though other than *legal* obstacles, have prevented this sable race from receiving any of the civil honors, or offices of the state, or town, in which they reside.

The following are valuable and pertinent communications from missionaries residing among these Indians. In answer to questions forwarded to Rev. Mr. Fish, the worthy and intelligent missionary stationed at Marshpee, he writes me thus under dates of Feb. 1820, and Jan. 1821.

"I will answer your several inquiries as well as I am able.

1. As to the descent of the Indians of these parts, I believe it cannot be traced at this day. They have altogether adopted the habits of civilized life; of course, have forgotten their ancient names, and indeed their language also, with the exception of a very few individuals, who retain a slight knowledge of it, and are able to converse a little.

2. The number of *pure blooded* Indians is extremely small, say fifty or sixty, and is rapidly decreasing. The mixture of blood

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* These overseers are appointed by the government of the State, and their duties are, as guardians of the Indians, to see that they are not mal-treated by the white people, and to advise them in the management of their affairs.

arises far more frequently from connexion with *negroes*, than with *whites*.

3. Professors of religion are considerably numerous. Perhaps there may be *fifty;* composed of Congregationalists and Baptists; a few of whom are eminently pious, considerable numbers decent in their lives, and not a few shockingly profligate. The number of men and women are perhaps nearly equal. The state of morals generally is low. Intemperance, with its concomitants, is found among them, as with almost all Indians. They manifest a wish, however, to have their children instructed. Schools are maintained among them at the expense of the plantation; and though increased means of instruction would be desirable, there are few children, who are not taught to read and write.

4. Their territory comprises about 13,000 acres, worth on an average about four dollars an acre; held in joint stock (except what individuals choose to cultivate and enclose, which is theirs, not in fee, but only in tillage) guaranteed to them by the State, managed by a Board of Overseers, appointed by the Governor and Council, and rendered unalienable, except by legislative authority.

5. As to the plan of removing them, *were they in favor of the measure*, it would scarcely be an object. They are of public utility *here*, as expert whalemen and manufacturers of various light articles; have lost their sympathy with their brethren of the forest; are in possession of many privileges, peculiar to a coast, indented by the sea; their local attachments are strong; they are tenacious of their lands; of course, the idea of alienating them and removing to a distance, would be very unpopular. This is evident from the feelings manifested by those whom I have sounded on the subject; I have reason, therefore, to believe the scheme would not take with them.

6. As to the Indians of Marshpee, they are, I think, diminishing, though rather slowly. The proximate cause of diminution is their vices, occasioned, I conceive, chiefly by their concern in whaling, and their unavoidable connexion with whites, whose vices they imitate, particularly the sin which most easily besets Indians, an intemperate use of ardent spirits. If industrious and sober, they might live with the greatest comfort, and be respecta-

ble. Their connexion with the State, and with those immediately superintending their affairs, is a very happy one, did they but know the things pertaining to their happiness.

7. At Herring Pond, there are not more than forty people of color. Their territory is considerable; but their affairs are embarrassed, and probably at no distant day, Government will see fit to dispose of their land, and perhaps remove them to Marshpee. I preach to them as often as one sabbath in six or seven. They are fourteen miles from this place. Both at Marshpee and Herring Pond, there is a public allowance from the State for schools. A large proportion of their children live in white families, as servants, and then the stipulation with their masters or mistresses always is, that they be taught to read and write, and frequently to manage domestic affairs, or the occupation of their master or mistress."

The Rev. Mr. Thaxter, the venerable minister of Edgarton, on Martha's Vineyard, writes thus, to Rev. Dr. Holmes, Secretary to the Society for propagating the Gospel among the Indians and others in North America.

"There was, early after the settlement of the Island, much pains taken by the *Mayhews* to Christianize the Natives. They were remarkably successful. The Natives of Gay Head made a grant of a large tract of land at Gay Head for the express purpose of obtaining instruction for themselves and their children."* After giving some account of their jealousies and disputes about this land, which they now consider as secure in their own hands, he observes: "Were they possessed of common prudence, such are the advantages they enjoy, they might contribute considerable to their own instruction. They are as jealous of one another, as they are of the white people. Those who have no children will not consent that their overseers shall apply any of their income for the instruction of the children of others. I consider the intruction of these poor creatures an object of importance. I have been acquainted with them for near forty years, and am fully persuaded, that schooling the children ought to be the first object; preaching to them the second. Farm Neck and Christian Town are trifling objects, compared with Gay Head and Chab-aquiddick.† I am often at Chab-aquiddick. They appear thankful for the instruction afforded them. I often admonish them to be attentive; that if they are not, I must report them to the Society, and then they will lose their Instructor. They appear to feel it. It is true, we think we see but little good in preaching to these people; did we not take into consideration what evils we probably prevent, who would not be discouraged, and give up the cause, saying, I have labored in vain, and spent my strength for naught? Having put our hands to the plough, we must not look back."

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* This is a tract of land, probably granted by the Indians of this island many years ago, to the Society in England, for propagating the Gospel in Foreign parts, to enable that Society to extend the means of instruction among our Indians. The revolutionary war interrupted their operations in this country, which have never since been renewed, and this valuable property, it seems, has reverted to the descendants of the Indians, who gave it.

Mr. Baylies, an active and successful Missionary on Martha's Vineyard, 1819, writes to Dr. Holmes: "In my visits (among the Indians on Martha's Vineyard) my feelings are often hurt. *The universal complaint is, "Our children are suffering for want of a school, and we are not able to support one. Can you help us?"* Women schools, superintended by a man, would be productive of great good." "In my schools I had one hundred and thirty-two scholars; one hundred and twenty-two were colored; eleven were married people. In all the schools, I should say, there were one hundred and fifty colored scholars, of both sexes. The Teachers of some of the schools were *colored* men and women. These schools are very pleasing to the Indians." Specimens of writing from seventy of the Indian scholars, left with the Secretary, do great honor to the schools, and furnish good encouragement to their continuance.

Mr. Baylies visited Troy, was well received by the Indians there, forty-eight in number. They have a decent house with two rooms, one for religious worship, the other for a school.

The Legislature of the State has recently granted three hundred dollars to the Indians at Chab-aquiddick, "to build a suitable house for public worship and a school." The house is built and dedicated. The effect on the Indians is happy, and the prospect of future benefit to them promising.

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† An Island east of the Vineyard.

The facts stated concerning the tribes above enumerated, shew the extent and value of several of their Reservations; evince the dispositions, both of the old and young, in regard to schools; the capacities of their youth to receive instruction; their relation to the government of the states in which they reside; their situation as to civil priviliges; their feelings on the subject of a division of their lands and having individual property; of removal from their present places of abode; in regard to the christian religion and its institutions; and the effects of their connexion and intercourse both with the white and black population around them. These results, of long experience, may be of much value to guide in forming plans, and devising measures, to preserve the remaining Indians from extinction.

Rhode-Island.

The only Indians remaining in this State are Narragansetts, at Charlestown, forty miles south-west of Providence, over against Block Island. This tribe, at the period of the first settlement of New-England, was one of the most numerous and powerful in all the country, and were long the terror of the English settlers, and of all the tribes around them. The territory which they occupied was extensive. As late as 1744, they were still so numerous, as that in a remarkable revival of religion, under Rev. Mr. Park of Westerly, sixty-four adults were baptized and received into the Church.* Now, their numbers are but four hundred and twenty-six. Of these, twenty-two were denominated negroes; the rest are of Indian extraction, but are nearly all, if not every individual, of mixed blood and color, in various degrees and shades. Their territory is reduced to about three thousand acres, the joint property of the tribe, and is estimated to be worth about $50,000 or $60,000.

The Society for propagating the gospel among the Indians and others in N. America, support a missionary, and two schools of about fifty scholars, among these Indians, a part of the year.

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* Prince's Ch'n. Hist. for 1744.

These schools are in a prosperous state, and doing much good. When these temporary schools cease, those who are disposed, send their children among the white people in their neighborhood.

A regular church, of the Baptist denomination, has been formed among these Indians, who have a house for public worship, the only one in the town. The state of morals among this people is commendable. They are nominally independent, appointing a Council of five members, and a Clerk, from among themselves, to manage their civil affairs. Their lands are unalienable, but with the consent of the Legislature. Formerly they had chiefs, but this title has long since been extinct among them.

As to the subject of removal, they say—

"We wish not to be removed into a wild country. We have here farms and houses of our own. Those who will work, may here get a comfortable living; and those who will not work here, would not probably in a wilderness. We have land enough, and wood enough, and living on the salt water, and having boats of our own, have plenty of fish, &c. &c."*

Part of this tribe, emigrated to Oneida and Brotherton, some years ago, with the Rev. Mr. Occum.

Connecticut.

The Mohegans, once a very numerous tribe, whose territories embraced a great part of the present counties of New-London, Windham, Hartford, and Tolland, are now reduced to a small remnant, few of them of unmixed blood, who are the proprietors and occupants, in their manner, of a reservation of about four or five thousand acres of fine land, on the Thames river, half way between New-London and Norwich. A part of the tribe, with other Indians, in all about one hundred and fifty, under the care of Rev. Mr. Occum, by invitation, migrated and settled at Brotherton, near the Stockbridge and Oneida Indians, in New-York. Those who remain have made few advances in any thing which pertains to civilization; and are gradually wasting away, after the manner of other tribes now extinct. The State has assumed the care of their property, and of themselves, in like manner as the other New England States have done for their Indians. They have such advantages of religious and school instruction, as they are willing to receive, which are few, and the effects proportionally small.

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* The principal part of the foregoing information, was obligingly collected from the Indians, and communicated at my request, by Rev. Oliver Brown, of South Kingston, near the residence of these Indians.

There is also a still smaller remnant of the Pequot tribe, of about fifty souls, in North Stonington. They own about three hundred acres of ordinary pasture land, with here and there a patch for tillage, worth about twenty dollars an acre. Their principal men are Samuel and Cyrus Shelley, Samuel Shentup, and James Ned. With very few exceptions, they are intemperate and improvident; of course, poor and miserable. They manufacture mats, brooms, baskets, &c. which are generally sold or exchanged for ardent spirits. They have the same opportunity of sending their children to district schools, and of attending public worship, as have the white inhabitants of the town, but are generally disinclined to avail themselves of these privileges. A few are apparently pious, and hold a meeting once in a month for religious worship and exhortation, at which they all speak in turn.

In Groton there is an Indian settlement of about the number and character of the above.*

Individuals, a family, and in some places, several families together, are to be found, rarely however, in other parts of New England, than those named; but in no place in such numbers, as to deserve notice in this Report.

M. Report, p. 24. *New-York.*

Of the few Indians who remain at Montauk Point, at the East end of Long Island, I have received no account, either of their present numbers or situation.

The *Six Nations* of Indians, so celebrated in the history of our country, were originally the proprietors of a great part of the present State of New-York, particularly the northern and western parts of it, as far even as the Mississippi. This formidable confederacy of nations, has, long since, been broken in pieces. The Mohawks, "the true Old Heads of the Confederacy," as they were styled, emigrated to Canada, with Sir John Johnson, about the year 1776. Fifty-seven of this tribe, only, are at present within the U. States, settled on Sandusky river, Ohio. The Cayugas followed the Mohawks into Canada, leaving in the State of New-York, in 1796, only forty of their number, who are now mingled with the Senecas, and other tribes, having no distinct reservation.

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* Letter to the author from G. Trumbull, Esq. of Stonington.

The Tuscaroras, (who are *the sixth* nation of the grand confederacy, there being but *five* before they joined it,) the Moheakunnuks or New Stockbridge, the Moheagans and Narragansetts, or Brotherton Indians, have been adopted into the confederacy of the Six Nations, and by invitation, are settled in the vicinity of each other, on lands originally belonging to the Oneidas, and near their village. The Tuscaroras, who, in 1708, numbered one thousand two hundred warriors, or about six thousand souls, migrated from the sea coast of North Carolina.* The Moheakunnuks, to whom the Oneidas gave six miles square of their lands, removed from Stockbridge, in the west part of Massachusetts, with their present venerable and worthy Missionary, Rev. John Sergeant, who has ever since lived with them, as their faithful missionary; and the Moheagans and Narragansetts, removed with the Rev. Mr. Occum, a celebrated Indian preacher from Connecticut and Rhode-Island.

In 1796, when I visited a part of these tribes, with the late Rev. Dr. Belknap, in behalf of the Society in Scotland for Propagating Christian Knowledge, the whole population of the Six Nations, including their adopted children, was three thousand seven hundred and forty-eight. In 1818, according to an official return of Jasper Parrish, Esq. Indian Sub-Agent, to the Secretary of War, the number was four thousand five hundred and seventy-five. From the statements of this gentleman to the Secretary of War, and from several valuable communications and documents collected on my ner, I give the following extracts, which contain the facts desired by the President.

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* An affecting account of the war which occasioned the migration of the Tuscarora Indians to N. York, is given by Dr. Williamson in his History of North Carolina, Vol. I. p. 187 to 203.

In his statement to the Secretary, of Dec. 3d, 1818, he says, "Agreeably to orders and instructions from your predecessors, I transmit to you a report relative to the Six Nations of Indians, their places of residence, their numbers in each place, with the quality of land in each of their reservations, and some brief remarks on the subject of their advancement towards civilization.

The Seneca Reservation, on the Alleghany river, contains 30,469 acres, on which reside 597 Indians, including a few Onondagas.

Cattaragus Reservation contains 26,880 acres, on which reside 389, including a few Delawares.

Buffalo Reservation contains 83,557 acres, on which reside (Senecas, Cayugas, and Onondagas,) 686.

Tonnewanta Reservation contains 46,209 acres, on which reside 365.

Tuscarora Reservation, contains 1,020 acres, exclusive of the lands they have purchased of the Holland Land Company, on which reside 314.

On the Genesee river, the Indians have five Reservations, containing together 31,640 acres, on which 456 reside. They have also a small Reservation, containing 640 acres.

The above are all the Reservations and numbers of Indians residing west of this place, (Canandaigua,) in the State of New-York. East of this place, and within the State of New-York, are

The Oneides, residing in Oneida county, on a Reservation of about 20,000 acres. Their number 1,031.

Stockbridge Indians, who reside also in Oneida county, on a Reservation of 17,000 acres. Their number 438.

The Onondaga Indians, residing at Old Onondaga village, on a Reservation of 7,000 acres. Their number 299.

By the foregoing statement, you will see that the population of the Six Nations of Indians is 4,575. That they own, and dwell on fourteen Reservations, scattered through this State, two hundred and fifty miles from their extreme points, containing in the whole 265,315 acres.

All their Reservations are surrounded by settlements of whites; in consequence of which, there are frequent depredations, petty, thefts, and trespasses committed on each other by the whites and Indians; most frequently commencing on the part of the former. It is very difficult to prevent these evils, while Indians and white people live, as they now do, in the near neighbourhood of each other. Under these circumstances, I think it would be for the interest of the U. States, and also for the welfare and happiness of the Six Nations, could they be persuaded to concentrate themselves, and comply with the suggestions made in your letter of the 14th May last, which has been fully explained to them.

The Six Nations have, for a number of years past, been furnished by their Agent with implements of husbandry and farming utensils, suited to their wants and necessities, to enable them to cultivate their grounds. The expenses have been paid from their annuities. The principal crops, which they raise, are corn, beans, and potatoes. The Oneida, Stockbridge, and Tuscarora Indians, raise English grain in considerable quantities; and some few families among the other tribes, do the same. For a few years past, I have observed, that they are becoming more industrious, enlarging their cornfields, making fences, and comfortable houses. A small portion of them still depend principally on hunting for support."

Under date of Nov. 3d, 1819, the same gentleman writes thus to the Secretary:—"During the past season I have spent a considerable part of my time among the Indians, at their different villages, for the purpose of persuading them to adopt the necessary measures for their civilization, and improvement in agriculture. I have also furnished them with the necessary implements of husbandry, as far as the means for that purpose in my hands would permit. I find the Six Nations, within two years past, have made, and are still making, great advances towards civilization, and in agriculture and industry. They are making extensive improvements, by clearing their lands, building comfortable houses, good fences, &c. At a number of their villages they raise considerable quantities of English grain. A spirit of industry and ambition among their young men, to excel each other in building houses, making fences, &c. is evidently rising and spreading among these people.

The Six Nations have lately held two Councils; one at Oneida, and the other at Buffalo, for the purpose of taking into considerative proposals made to them for the establishment of schools, and other improvements among them. I explained to them the act of Congress, at their last session, making an appropriation of $10,000 for the civilization of the Indian Nations, which border on, and are surrounded by, our frontier settlements. Some of the Chiefs, at first, exhibited considerable opposition to all the proposed plans for civilization; but at length yielded to the arguments of the Christian party, and finally have unanimously consented to accept them. Although they have not unanimously agreed to receive religious Teachers among them, yet they have indicated a much more favourable opinion on this subject, than formerly, and the sentiments of many of the principal Indians, seem to be entirely changed. The Oneida, Stockbridge, and Tuscarora Indians, have Missionaries among them, and for the change in their moral condition and conduct, we are undoubtedly indebted to the exertion of those men. The Oneidas have built them a handsome chapel, which, by the name of St. Peters', was consecrated September, 1819, in which divine service, in the Episcopal form, is regularly performed, with decorum and solemnity.*

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* In 1815, Mr. *Eleazer Williams*, of Indian extraction, the son of a chief of the Iroquois nation, among whom he was born, was appointed School-Master, Catechist, and Lay Reader, to the Oneidas. The Book of Common Prayer, with select portions of the Gospels, and of the Historical books of Scripture, translated more than a century since into the Mohawk language, which is the common language of the Six Nations, by the Society in England for Propagating the Gospel, it has been proposed by Bishop Hobart, to republish, under the superintendance of Mr. Williams, for the use of the survivors of these tribes. The following very encouraging account of the state of this mission, is extracted from the Journal of the Diocese of New-York, 1818:

"It is a subject of congratulation, that our Church has resumed the labors, which for a long period before the revolutionary war, the Society in England for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful; for on my recent visit to the Oneidas, I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is indebted, under Divine blessing, for his Christian principles and hopes, to the Missionaries of that venerable Society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally be-

The Rev. John Sargeant has resided among the Stockbridge Indians, as their Missionary and Instructor, for twenty-five years. The Tuscaroras have also a missionary among them, Rev. Mr. Crane. There has also been a school among them a considerable part of the time for the last three or four years. The Indians residing on the Alleghany, Catturagus, and Tonnewanta, have received from the Society of Friends, to a considerable amount, in farming utensils and implements of husbandry, as well as instruction in the art of agriculture. By these aids they have made considerable improvements, and increased in industry the last three years. The Seneca Indians, residing at Buffalo, have, for eight years, had a school established among them by the Missionary Society of

cause religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and their habits, and in whom they were not disposed to place the same confidence, as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications, as their guide in the faith and precepts of the Gospel. Mr. *Eleazer Williams*, at the earnest request of the Oneida Chiefs, was licensed by me about two years since, as their Lay-Reader, Catechist, and Schoolmaster. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labors among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them, in councils which they held for this purpose, the evidences of the Divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of a handsome edifice for Divine worship.

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption, is calculated to interest their hearts, while it informs their understanding; and its decent and significant rites, contribute to fix their attention in the exercise of worship. They are particularly gratified with having parts assigned them

New-York, which has been placed under the care of Mr. Hyde. They appear to be warmly engaged in the education of their children, and have, this season, built a large school-house for that purpose. Mr. Young and his wife are now among them at Buffalo, who are to take charge of their school. He, to instruct their young men, while his wife is to teach the Indian girls in school, and to instruct them in the use of the needle, the wheel and the loom. Mr. and Mrs. Young appear to be persons of respectability, and are under the patronage of the same society. The Genesee Indians have not had the same advantages in instruction, as the other tribes. The only advantages they have had for improvement in agriculture, have been the examples of the white people around their reservations. The Six Nations of Indians, residing within my agency, have, within the last season, raised more corn, wheat, oats, potatoes, &c. than they have before in any one season for thirty-five years. This change among them, from an indolent, hunting, fishing life, to that of useful industry, is to be ascribed, un-

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in the service, and repeat the responses with great propriety, and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the liturgy, responded its supplications, and chanted its hymns of praise, with a reverence and fervor, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love, with such tears of penitential devotion, that the impression which the scene made on my mind, will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine, who were confirmed, had been well instructed by Mr. Williams; and none were permitted to approach the communion, whose lives did not correspond with their Christian professions. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but for the absence of many of them, at an Indian council at Buffalo.

I have admitted Mr. Williams as a candidate for Orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry."

"There is a prospect of his having, some time hence, a powerful auxiliary in a young Indian, the son of the head warrior of the Onondagas, who was killed at the battle of Chippawa, and who, amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desider Providence, not only to the means which have been employed for that purpose, but in part to their necessities, for the support of themselves and families. Their hunting grounds being small, and game becoming scarce, have operated as a powerful stimulus to this change in their habits.

Mr. Hyde's Letter.

From Mr. Jabez B. Hyde, who has for a number of years been employed as an Instructor among the Senecas at Buffalo, in several communications before me, states,* that Tonnawanta, a Seneca village, thirty miles from Buffalo, had been "the head quarters of opposition." A young man of this village, was among the first nine, who publicly embraced Christianity. During three months instruction, which he received at Buffalo, he made progress in religious knowledge, and in sacred music, of which Indians are extremely fond, and admirable performers. He then returned to Tonnawanta, carrying with him a hymn book, in his native language. These hymns he sang to his neighbors, and became the open advocate of Christianity. Though opposed and ridiculed, he remained stedfast, and persevered. Success followed. In a

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rous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget, that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian."

In the Journal of 1819, it is stated, "The Young Onondaga chief, whom I mentioned in my last address,as desirous of procuring an education for the purpose of qualifying him as the spiritual instructor of his countrymen, will be able, through the bounty of Episcopalians and others, principally in the city of New-York, and through the aid of the government of the United States, to attain his object. He is advantageously receiving an education under the care of the Rev. Mr. Fuller, of Rensselaerville."

In 1821, the Oneidas were again visited, and the Holy Eucharist administered to forty or fifty of the Indians, and five adults and fifty children baptized.

*In a letter Dec. 1819, to the Juvenile Charitable Society in Lenox.

few months, eleven young men had renounced Paganism, and determined to listen to the word of God, and to obey its precepts. These twelve met frequently for the purpose of singing hymns, and for religious conversation. This alarmed the Chiefs, who complained that these young men "were filling Tonnawanta with their doctrine." A Council of the people was called, and the young men entreated and admonished to renounce their new religion. When they found entreaties and admonitions vain, they "*commanded* them to desist from advocating Christianity, and singing Christian hymns." The young men, one excepted, who drew back, and left his companions, said firmly, "We shall not obey you in this thing." The Chiefs then commanded them to "leave the Reservation and go to Buffalo, where such things were allowed, and not remain to disturb their village with their new and wicked ways." The young men refused to go, and to leave their possessions, saying, "You can take our lives; but you need not expect us to renouce the Gospel of Jesus Christ." The effects of this persecution, on the one hand, and of the firmness and patience, in resisting and bearing it on the other, have been such as might be expected; converts to civilization and Christianity have been multiplied."

Alleghany Reservation.

At the meeting of the Council of the Six Nations at Buffalo, which I attended in August, on my return,* the following statements were handed to me.

"COLD SPRINGS, (*Alleghany River*) *8th mo.* 1, 1820.

"At the request of the Chiefs and Warriors, named below, I inform, that the people on this Reservation have been numbered, to see who are for school learning, Sabbath keeping, and improvements on farms. They state the number to be two hundred and twenty-five for school learning, &c. eighty-seven of whom now pay attention to keeping the Sabbath day. They wish the United States Agent, Dr. Jedidiah Morse, to be informed, that the above is their number at present, who are disposed to join in the object of the United States government in improvements, in school learning, and attention to sabbath keeping; and that the said Chiefs and Warriors believe, that many more of their people will soon follow the example of the above two hundred and twenty-five.

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* See this Appendix p. 3.

JONATHAN THOMAS,* for
James Robinson,
John Peirce,
George Silverheels,
Sky Peirce,
John King.

JOHN PARISH, JABEZ B. HYDE."

The whole number of Indians on the Alleghany Reservation, is five hundred and ninety-seven, of whom five hundred are Senecas, the rest Onondagas; of whom sixty-four are of the same disposition as to schooling, the sabbath, &c. as the two hundred and twenty-five Senecas. Two of the Chiefs, only, are in the opposition. At Cattaragus are three hundred and eighty-nine Senecas, half of whom are for civilization and the Gospel; among whom are the principal Chiefs. The number, who are favorable to a reform, is fast increasing.

Of the Senecas at Tonnawanta, twenty-four lately removed to Buffalo. Of the remaining three hundred and forty, thirty of the flower of their young men and women, with the principal Chief at their head, have become friendly to the Gospel and its instructions, and are honest enquirers after truth. Opposers are found chiefly among the idle and the filthy. Two years ago, Christianity and its invariable accompaniment, civilization, *had no friend in this place.* The prospect now is very encouraging, as to the future. In 1796, the Pagan party among the Oneidas, was strong; now, there is not a profest Pagan in the tribe. Paganism is evidently sinking among the Six Nations; and there is reason to hope, that in a very few years, by means now using, and others which may be devised for the purpose, the whole body of these people will become *professed*, and we hope, by the divine blessing, *real* friends to Christianity. But more instructors of the various kinds are needed among these tribes; especially since they are every day becoming more desirous of receiving them.†

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* This gentleman is one of the Society of Friends, who early espoused the cause of the Indians, and engaged in promoting their civilization. They have had laborers among this section of the Senecas for several years, and from this report we learn, that their labors have not been in vain. Their efforts commenced with the Oneida and Stockbridge Indians, as early as the summer of 1796.

Serious inconveniences are felt in giving them the education they need, with the funds now at command, from the circumstance of their scattered situation. Including the Brotherton Indians, they live on fifteen Reservations, within a compass of two hundred and fifty miles. To educate each of these small sections, in all the branches of knowledge proposed to be imparted to our Indians generally, would require fifteen Education Families; to support which, large funds would be necessary. Could they be convinced that it would be for their interest and happiness, and be persuaded, to collect and plant themselves together on some suitable spot, to be selected and agreed upon by themselves, a single Education Family would be sufficient to finish their education, already hopefully begun, and *eight tenths* of the expense saved; and the work, too, be much better and more speedily and effectually done. In my opinion this is the way, probably the *only* way, radically and permanently to promote all their best interests, and to save them from gradual and final extinction. For such a course, a great part of the Stockbridge Indians, and many individuals of the other tribes, are already prepared. And could the others be made fully to understand a plan of this kind, and perceive the benefits which the adoption of it would certainly secure for them, and all opposing influence from without, cease, the plan would soon be eagerly embraced by the body of these nations.

Stockbridge Indians.

The Stockbridge, or Moheakunuck Indians have had schools, and a stated Missionary among them, for several generations, supported for many years past, in part, by the Society in Scotland for propagating the Gospel, in part by the Corporation of Harvard

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† See the speech of Capt. Pollard, Appendix, page 4.

College, and in part by the American Society for propagating the Gospel among the Indians and others in North America. They have a respectable house for public worship, which is regularly attended on the Sabbath. Their church music is performed in the modern style, in three parts, with a softness, delicacy, and melody, which I have never heard equalled. Their venerable Missionary, Rev. JOHN SERGEANT, preaches to them regularly on the Sabbath, usually in their own, the Moheakunuck language. Most of them understand English; numbers can read and write it, and several are able to instruct others. They are more advanced in the knowledge of our language, and in civilization, than any Indians in our country; and many of them are capable of rendering essential service in accomplishing the plan of the government in respect to other tribes. There is one Indian woman of this tribe, a widow with three children, by the name of *Mary Doxtator*, who has a good education, whose heart is full of rational, and pious zeal for the conversion of Indians, who would make a very useful and efficient member of a Mission Family. She has been taught to spin and weave, and her manufactures, specimens of which I saw, discover much ingenuity. Her activity and industry in doing good, are highly exemplary. Among this tribe, I found a pious and respectable lady, of the Society of Friends,* who, after the example of Dorcas, was piously employed in making garments for the Indians, and gratuitously instructing the Indian girls, how to make them. Having some property, she lives, and gives her instructions, among the Indians, respectably, at her own expense. Her zeal, activity and disinterestedness, are highly to be commended.

Oneidas.

Of the Oneidas, an account has been given, p. Note. Several of this tribe have lately emigrated, and joined their brethren

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Note A. Since the foregoing was written, later information concerning the Six Nations, has been received, which may be found in a subsequent part of the Report.

* Lydia Mott.

in Canada. On my return, I had a familiar, interesting, interview with a number of the Chiefs and Warriors of this tribe, from which I inferred, that they were unsettled, and at variance in their minds, on some points of great importance to their welfare, and as to the course which they ought to pursue. Great anxiety, and depression of spirits, were visibly marked in their countenances.

Onondagas and Senecas.

The New-York Missionary Society has supported a faithful and successful Missionary, Mr. Crane, among the Onondagas, and Messrs. Hyde and Young, as Instructors among the Senecas at Buffalo. Their labors have been productive of encouraging fruits. Mr. Young, in a letter addressed to me, Aug. 1820, says:

"In the month of September last, I commenced building a house for a school and dwelling house. In the month of November, I removed my family from Tuscarora, where I had been engaged as a teacher among that tribe, which is likewise under the care of the New-York Missionary Society. In the month of February, the school room was ready for the reception of the school, and was immediately opened. I commenced with a Sunday school; thirty-two attended; on the following day forty-two. Ninety have attended. The usual number through the winter and spring, until the business of farming called for their assistance, was from forty to forty-five. The number through the summer has been much smaller. About one third of the number have been girls. The improvement of the school, for the short time, has been promising, and the order, attention, and advancement in external appearance, have far exceeded expectations. Until the habits of this people are considerably changed, a large school, during summer, is not to be expected, a great proportion of their children, at present, being kept at home for labor. To secure their attendance, and stimulate the exertions of the children, I distribute among them, according to merit, small presents of various kinds. I adopt the Lancasterian mode of teaching, as far as I can, intending to extend the use of it, as soon as I shall have qualified some to act as monitors. In teaching the art of writing, I commence with the children of both sexes very early, insisting on the greatest particularity in what relates to the rules of writing. I use, for a considerable time, the slate, both on account of its economy, and its superior adaptation to the use of small children. Having my slates ruled with equi-distant, horizontal and slope lines, and never allowing the use of a *shot* pencil, or pen, I find the business of instructing in this branch uniformly easy and pleasing.

In the month of December, we commenced the school for the instruction of the *female adults*, in the domestic branches of knitting, spinning, sewing and marking. The women were all unacquainted with knitting and spinning. From fifteen to twenty-five have attended, and made very pleasing proficiency. Together with the women, the girls are taught two afternoons in the week. Mrs. Young, as soon, and as far, as practicable, intends to instruct them in various kinds of domestic economy, by visiting them in their houses, and instructing them in what may tend to raise them from their present degraded situation.

In my *Sunday School*, I find much encouragement. The number on the Sabbath is much larger than at the school through the week. The scholars are perfectly orderly and silent.

It is to us extremely pleasing and animating to see so many of these rude children, who not long since could hardly be persuaded into a school, now cheerfully flocking together for instruction on the Lord's day. During the last winter, several Indian young men attended, two evenings in the week, to receive instruction in reading, writing, Arithmetic and music. This school, I expect will increase in numbers. Its location is very central for the three settlements, and from what I can learn, an increasing disposition for improvement is manifested by this people. It is hoped, and expected, that the present opposition, manifested by the Pagan party, will gradually subside, and that many of the children of that hitherto unhappy section of this people, will accept the offered benefits of civilization and the Gospel.

Although some time may elapse before a fair experiment may be made, yet I think the present prospects of a successful school among them are most promising.

I remain, &c. JAMES YOUNG."

Rev. J. Morse, D. D. New-Haven.

"P. S. I enclose two specimens of writing and print done by two boys, scholars of mine, in Tuscarora, whose respective names are annexed to the pieces.*

Union of the New-York and United Foreign Missionary Society.

The New-York Missionary Society, in December last, formally resigned the charge and support of these Missions and Schools, with their present occupants, to the *United Foreign Missionary Society*, who have accepted the charge. The two Societies merged in each other, will now, we trust, act with increased energy and effect for the benefit of these tribes.

While these tribes, for certain purposes, and to a limited extent, are independent of each other, of the State, and of the United States, and in all Treaties held with them are so regarded; yet they are in confederacy with each other, and are so far under the control, of the Legislature of New-York, in respect to their lands, as that they are not permitted to sell them to private individuals, or companies, but to the State only, who claim the right of preemption and of disposing of this right, to whom they please. The Indians are thus deprived of the privilege, common to free men, of going into the market with their lands, and of course, of obtaining their fair and full value. As these Indians are not represented in the Legislature, it has been made a question, whether the penal laws of the State bind them. We know of no case, which has decided this question.

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* These specimens accompanied this Report, when presented to the President and Congress. They are equal to the *best* specimens in our English schools.

App. O. P. Q. R. Report, p. 27. OHIO.

Of the Indians in this State, the Indian Agent, *John Johnston*, Esq. under date of June 17, 1819, has given the following account:*

"The Indians inhabiting Ohio, are the Delawares, Wyandots, Shawaneese, Senecas and Ottawas.

Delawares.

The *Delawares* emigrated from the lower parts of Pennsylvania, and the adjacent parts of New-Jersey, and were the primitive inhabitants of that country. They were once very numerous and powerful, but many disastrous wars with the white people, reduced them to a mere handful. Attempts have been made, *without success*,† particularly by the Moravians, to introduce Christianity and the habits of civilized life among them. At present, they are more opposed to the Gospel and the whites, than any other Indians with whom I am acquainted.‡ The far greater part of this tribe reside on White river, in Indiana. They have sold their country without any reserve, at the treaty of St. Mary's of last year, (1818,) and the United States have engaged to remove them west of the Mississippi; to provide them with a territory there, and have guaranteed to them its peaceable possession. Their peculiar aversion to having white people for neighbors, induced them to remove to the westward. They intend to settle on the river Arkansaw. This tribe has been in Ohio, between fifty and sixty years.

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* Archeologia Americana, p. 271.

† The writer of this article must have been unacquainted with the accounts given of the Missions among these Indians by *Brainerd*, *Loskiel*, and many others, or he would not have used this expression.

‡ See a different account of the dispositions of these Indians, given by Capt. Hendrick, who long resided among them, and by Rev. Mr. Sergeant, under the head of *Indiana and Illinois*, in this Appendix.

Wyandots.

"The *Wyandots* came from the country near Quebec, about two hundred and fifty years since. In their migratory excursions, they first settled at Detroit; then removed to the upper end of lake Michigan, and settled near Mackinaw. They engaged in war with the Indians there, and separated into two companies; one of which went to the northward; and the other, which was the most numerous, returned to Detroit, and finally extended its settlement along the southern shore of Lake Erie, all the way to Sandusky Bay.

Their language is entirely distinct from that of any of the other tribes in Ohio. Many words are pure Latin. All the time the French had dominion in Canada, the Roman Catholics maintained a mission among them. They were nearly all baptized by the Missionaries, and nearly all the aged people still wear crucifixes in their bosoms under their shirts.

Between the years 1803, and 1810, the Presbyterians supported a missionary and a farming establishment among them on Sandusky river. A few converts were made by them, who were *put to death* by the Catholic Indians, on account of their religion. The British traders were all opposed to the mission, and had influence enough to get Gen. Hull to unite with them against the Missionary, Rev. Joseph Badger.* Mr. B. was recalled by the synod, and was succeeded by the Rev. J. Hughes. The minds of the Indians having been much agitated by the prospect of hostilities between England and the United States, which were commenced at Tippecanoe by the Impostor, called the Prophet, the mission was withdrawn."

For three years past, the Wyandots have had a Methodist preacher, a man of color, among them. His name is Stewart. His preaching has wrought a great change among them. About fifty persons in the nation publicly profess to belong to the Protestant Church. A school is about to be established for them at Upper Sandusky.

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* This worthy man, now advanced in life, but with unabated, pious zeal, is the projector of an Education Family, to be planted, as soon as the suitable preparations can be made, at the Council Bluffs, on the Missouri, under the direction of the United Foreign Missionary Society, or some other religious Association.

Since this successful beginning, Rev. *James B. Finley*, of the Methodist Church, has been appointed to this station, where his labors have been blessed. *Scuteash*, a Chief of the Big Turtle Clan, a pious man, is his Class Leader. Prospects of usefulness are pleasing. The people seem prepared to receive instruction. Mr. F. states, Nov. 1821, that if he had the means, he could at once have a school of fifty scholars. He had begun with fourteen, "who learn fast, can speak the letters plainly, and will soon be able to speak English."*

Shawaneese.

"The *Shawaneese* have been established in Ohio about sixty-five years. They came here from West-Florida, and the adjacent country. They formerly resided on Suwaney river, in Florida, near the sea. Black Hoof, who is eighty-five years of age, was born there, and remembers bathing in the salt water, when a boy. "Suwaney" river was doubtless named after the Shawaneese, "Suwaney," being a corruption of Shawaneese. The people of this nation have a tradition, that their ancestors crossed the sea. They are the only tribe with which I am acquainted, who admit of a foreign origin. Until lately, they kept a yearly sacrifice for their safe arrival in this country. From whence they came, or at what period they arrived in America, they do not know. It is a prevailing opinion among them, that Florida had once been inhabited by white people, who had the use of iron tools. Black Hoof affirms, that he has often heard it spoken of by the old people, that stumps of trees covered with earth, were frequently found, which had been cut down by edged tools.

For several years past, the Society of Friends, at a considerable expense, have supported an agricultural establishment among the Shawaneese. They have a grist mill and saw mill, which are kept in complete order for the use of these Indians. The Friends are about to establish a school.* This truly benevolent denomination of Christians do not yet attempt to instruct these people in the principles of Christianity, believing that they are not yet sufficiently acquainted with the arts of civilized life. This tribe is opposed to Christianity, alleging, that God gave them a dispensation suited to their situation; and that he did the same for the whites. They fancy that the Divine Being comes and sings in their religious meetings, and if they do not hear his "still, small voice," they conclude their sacrifice is not accepted.

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* Report of the Missionary Society of the Methodist Episcopal Church, June, 1822.

Senecas.

The *Senecas* came from the western parts of New-York, (which is the home of the principal part of this tribe) and from the adjacent parts of Canada. They have not been long in this State. They labor more steadily, have better houses and farms, and appear more like white people in their dress and manners, than any other Indians in Ohio.

Ottawas.

The *Ottawas* have resided from time immemorial on the waters of Lake Erie. To improve them in their condition, no attemps have yet been made. The Ottawas, the Chippewas and Potowattimies; from the similarity of their language, must have been one nation at no remote period. Agriculture makes a slow, but steady, progress among them. Many Indians have taken to the plough. Last year, the Indian Agent delivered to them thirty-six ploughs, and every thing necessarily belonging to them. These were chiefly furnished at the expense of the Society of Friends. The Agent has now on hand implements of husbandry, to the value of one hundred pounds sterling, to deliver them at the next Council. This was given them by an ancient female friend, of Cork, in Ireland. The yearly meeting of the friends in Ireland have given the sum of one hundred and fifty pounds sterling, to be applied to the same benevolent purpose. The Indians are turning their attention more and more to the raising of cattle. The Shawaneese have appropriated of this year's annuity, fourteen hundred and twenty dollars, for the purchase of cows and calves; and they previously had one hundred and twenty-five head of horned cattle, and two hundred hogs.

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* The public papers state, that the Society of Friends have commenced a plan, which is original with them, of dispersing Indian families among the white population, on farms, to dwell among them as neighbors and equals, to conduct their farms and business, and the education of their children, as the white people do theirs; and mingled with them to enjoy together, on an equal footing, all the civil and other privileges which we enjoy. The plan is certainly worth the labor and expence of the experiment. Should it succeed, it will be a speedy method of merging the Indian, with the white population, which is the result we wish.

The Senecas and others, at Lewiston, have three hundred hogs, and one hundred and fifty horned cattle.

The Wyandots and Senecas, on Sandusky river, have fifteen hundred hogs, and five hundred horned cattle.

The stock of the Indians is every where increasing within the limits of this Agency. One individual owns seventy head of cattle.

The Reservation of the Wyandots, at Upper Sandusky, is twelve by nineteen miles, including within its limits some of the best land in the State.

When the Wyandots first settled at Detroit, they killed buffaloes and elks at Springwells. The whole country between the Lakes and the Ohio abounded with them."

App. Q. *Rev. Mr. Hoge's Letter.*

The following letter from the Rev. Mr. Hoge, minister of Columbus, gives further and valuable information of the state of the Indians in Ohio.

" *Columbus, Ohio, January 26th*, 1820.

Rev. Sir,

Having been informed that you are the Agent for a Society in Scotland, whose object is to afford instruction and the means of improvement to the Aborigines of America, I take the liberty of asking some information respecting the definite objects, and the method of carrying them into effect.

As a member of the Synod of Ohio, and of the Board of Missions, acting under their directions, I will say, that such information as you may give, will be gratifying to me, and may lead to arrangements that will subserve the cause of religion, and the best interests of the savages of our country. The Synod have directed their Missionary Board to endeavor, in conjunction with the Synod of Pittsburgh, to make arrangements for schools, &c. among the Indians at Sandusky, and perhaps ultimately at other places, in this State. One great difficulty in accomplishing our wishes, is the want of money; and this is a difficulty which will not be easily removed in the present state of pecuniary embarrassment.

The present time appears to be very favorable to the establishment of such institutions among our Indians, as may render them a civilized and Christian people. The Reservations they made, when they ceded their lands in this State to the United States, are very valuable, and of considerable extent. They begin to be convinced, that their migratory life is unfriendly to their welfare, and desire instruction. They are aware also that it will soon be impossible to gain subsistence by hunting, and that they must have recourse to agriculture and the mechanic arts. Some of them, too, profess to desire the means of literary and religious improvement.

This favorable season will not, probably, invite us very long. The ground may be occupied by others, or the influence of deeply-rooted prejudices and habits, unless counteracted, may induce them to remove to the Northern or Western wilds.

Should we need assistance, can you, conformably to your instructions, afford us any? and if any, to what amount, and on what conditions? Should you be able to give a favorable answer to these enquiries, I wish to inform the Missionary Board at their meeting in April next.

I am, your friend and brother,
Respectfully, in the Gospel,
(*Signed*) JAMES HOGE."
Rev. Dr. Morse.

App. R. *Interview with Richardville, a Miami Chief.*

While at Detroit, I had an interview with Jean Baptiste Richardville, Chief of the Miami Nation, a man of property, and good sense, whose dress and manners were like those of our respectable farmers. He was introduced to me as a man of much influence in his nation. He informed me that the whole number of the Miamies, residing in different places, was estimated to be between two and three thousand; that their annuity from the Government of the United States, was eighteen thousand dollars. That a Missionary, Mr. McCoy, a Baptist, resided at Fort Wayne, preached to them, and kept a school for their children; that a a great majority of the nation were friendly to the project of their civilization; but some were opposed to it, "because they were ignorant." As to religion, he said, "I do not know. The children should be instructed, and *whiskey* kept from the nation." As to the proposals of the Government generally, for the improvement of the condition of Indians, he thought well of them, and would communicate them to his nation, and use his influence to persuade them to accept the offered blessings. He spoke of the diminution of their lands, as a calamity, which was felt. The Shawaneese Prophet, he said, was hostile to the plan of the civilization of Indians; but that his influence was gone, and himself had been rejected as an impostor.

He had met a number of the Cherokees at Baltimore, he said, who informed him of what was doing among them, and gave good advice to him, for his nation, as to manufactures and other improvements.

Miami Reservations.

They had, he informed me, three *Reservations.* One at Mississinua, forty-five miles square; another ten miles square; and a third six miles square. He thought the plan of collecting the Indians, now scattered, into larger bodies, for the purpose of educating them with more convenience, and at less expense, both practicable and advantageous.

The Government, he told me, were erecting a mill for the nation, ninety miles from Fort Wayne, which was to be completed in August, 1820.

Divisions of Indian Tribes.[*]

"All the Indian nations are divided into *tribes* or *clans*, after the manner of the Jews. The Shawaneese have four tribes, viz:—

1. The PIQUA tribe, which, they say, originated as follows:—In ancient times, they had a large fire, which having burned down, a great puffing and blowing were heard in the ashes; they looked, and behold a man stood up from the ashes!—hence the name Piqua—*a man coming out of the ashes*, or *made of ashes*.

2. The MEQUACHAKE tribe, which signifies a fat man filled; a man made perfect, so that nothing is wanting. This tribe has the priesthood. They perform the sacrifices and all the religious ceremonies of the nation. None but certain persons of this tribe, are permitted even to touch the sacrifices.

3. The KISKAPOCOKE tribe. The celebrated prophet Elsquataway, and Tecumseh his brother, belonged to this tribe. They were always inclined to war, and gave much trouble to the nation. They finally separated, and took up their residence at Greenville, in this State, in 1806, since which time their history is generally known. In the late war, they lost twenty-two warriors in battle, and are quite reduced in numbers. They have now removed to their former place of residence at Tippecanoe.

4. The CHILLICOTHE tribe. Chillicothe has no definite meaning; it is a place of residence."

Religion.

"The Indians generally believe that they were created on this continent. The Shawaneese *only* have a tradition to the contrary; but it is somewhat doubtful whether the deliverance, which they celebrate, has any other reference than to the crossing of some great river, or an arm of the sea;—that the Indians are descended from the people of the East, is, I think, incontestably proved, by their religious rites, ceremonies, and sacrifices. Considering the great length of time which must have intervened since they left that country, we are astonished at the resemblances which still exist between them.

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[*] See Archeologia, p. 271. &c.

"Before attending treaties, great councils, or any other important national business, they always sacrifice, in order to obtain the good will of the Great Spirit. On a visit to the President of the United States, some years since, having arrived near Wheeling, they retired into the forest, encamped, killed game, and prepared the sacrifice. While singing, they heard, as they believed, the voice of the Great Spirit distinctly. They set forward on their journey with alacrity, anticipating the best success in their business.

War.

"War is always determined on by the head warrior of the town, which feels itself to have been injured. He lifts the war hatchet or club; but as soon as it is taken up, the head chief and counsellors may interpose, and by their prudent counsel, stop it. If the head warrior persists and goes out, he is followed by all who are for war. It is seldom a town is unanimous: the nation never is; and within the memory of the oldest men among them, it is not recollected that more than one half of the nation have been for war at the same time; or, as they express it, "*taken the walk talk.*" The head warrior, when he marches, gives notice where he shall encamp, and sets out with one or two only; he fires his gun, and sets up the war whoop. This is repeated by all who follow him, and they are, during one or two nights, marching off. Parched corn and jerked meat, constitute the warriors' provisions, while on the expedition.

Peace.

"Peace is determined on and concluded by the head chief, and his counsellors; and "*peace talks*" are always addressed to them.

In some cases, when the resentment of the warriors runs high, the chief and his counsellors have been much embarrassed.

Criminal Laws.—Murder.

"If murder be committed, the family of the deceased; only, have the right of taking satisfaction; they collect, consult, and decree.* The rulers of a town, or of a nation, have nothing to do or say in the business. The relations of the deceased person consult first among themselves, and if the case is clear, and their family not likely to suffer by the division, they determine on the case definitely. When their tribe may be affected by it, or in a doubtful case, or an old claim for satisfaction, the family consult the tribe, and when they have resolved on having redress, they take the guilty, if he is to be found, and if he flies, they take the nearest of kin. In some cases, the family who have done the injury, promise reparation; and in that case, they are allowed a reasonable time to fulfil their promise, and they are generally quite earnest, of themselves, in their endeavors to put the guilty to death, in order to save an innocent person. This right of judging and taking satisfaction, being vested in the family or tribe, is the sole cause why their treaty stipulations never have been executed. A prisoner taken in war, is the property of the captor, to kill or save, at the time of capture, and this right must be purchased.

Adultery.

"Adultery is punished by the family and tribe of the husband. They collect, consult, and decree. If they determine to punish the offenders, they usually divide and proceed to apprehend them; one half of them go to the house of the woman, and the other to the family house of the man; or they go together, as they have decreed. They apprehend them, beat them severely with sticks; cut off their noses, and sometimes crop them; and cut off the hair of the woman, which they carry home in triumph. If both parties escape, and those in pursuit return home and lay down their weapons, the crime is satisfied; if they apprehend but one of the offenders, and the other escape, they take satisfaction from the nearest of kin. This crime is satisfied in another way; if the parties offending absent themselves, till the yearly sacrifice is over, then all crimes are buried in oblivion, murder excepted; and the mention of them, or any occurrence which brings them into recollection, is forbidden.

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* The custom of the Oneidas, in 1796, was similar to the above.

War Physic.

" When young men are going to war, by way of preparation, they are put into a sweat house, made for the purpose, and remain there four days, and drink tea made of bitter roots. The fourth day they come out, have their knapsacks ready, and march. The knapsack is an old blanket, and contains some parched corn, flour, jerked meat, and leather to patch their mocasons. They have in their shot bags, a charm, a protection against all ills, called the " *war physic*," or " *war medicine*," composed of the bones of a snake and a wild cat. The traditionary account of this physick, is, that in old times the wild cat or panther devoured their people; they set a trap for him, and caught him in it, burned him, and preserved his bones. The snake was in the water; the old people sang, and he shewed himself; they sang again, and he shewed himself a little out of the water; the third time he shewed his horns; and they cut off one of them; he shewed himself a fourth time, and they cut off the other horn. A piece of these horns, and the bones of the wild cat, or panther, is the great war medicine !"

Medicine men.

Concerning this class of professional men, who are to be found in most, if not all, of the Indian tribes, I add to the above information that, which Mr. Henry has given, in his Travels among the Northern and Western Indians.

"The medical information, the diseases, and the remedies of the Indians, often engaged my curiosity, during the period through which I was familiar with these nations; and I shall take this occasion to introduce a few particulars, connected with their history.

"The Indians are, in general, free from disorders; and an instance of their being subject to dropsy, gout, or stone, never came within my knowledge. Inflammations of the lungs are among their most ordinary complaints, and rheumatism still more so, especially with the aged. Their mode of life, in which they are so much exposed to the wet and cold, sleeping on the ground, and inhaling the night air, sufficiently accounts for their liability to these diseases. The remedies on which they most rely, are emetics, cathartics, and the lancet; but especially the last. Bleeding is so favourite an operation among the women, that they never lose an occasion of enjoying it, whether sick or well. I have, sometimes, bled a dozen women in a morning, as they sat in a row, along a fallen tree, beginning with the first, opening the vein, then proceeding to the second, and so on, having three or four individuals bleeding at the same time.

"In most villages, and particularly in those of the Chippawas, this service was required of me; and no persuasion of mine could ever induce a woman to dispense with it.

"In all parts of the country, and among all the nations that I have seen, particular individuals arrogate to themselves the art of healing; but principally by means of pretended sorcery; and operations of this sort are always paid for by a present, made before they are begun. Indeed, whatever, as an imposter, may be the demerits of the operation, his reward may generally be said to be fairly earned, by dint of corporal labor.

"I was once present at a performance of this kind, in which the patient was a female child of about twelve years of age. Several of the elder chiefs were invited to the scene; and the same compliment was paid to myself, on account of the medical skill for which they were pleased to give me credit.

"The physician, (so to call him,) seated himself on the ground; and before him, on a new stroud blanket, was placed a bason of water, in which were three bones; the larger ones, as it appeared to me, of a swan's wing. In his hand, he had his *shishiquoi*, or *rattle*, with which he beat time to his *medicine song*. The sick child lay on a blanket, near the physician. She appeared to have much fever, and a severe oppression of the lungs, breathing with difficulty, and betraying symptoms of the last stage of consumption.

"After singing for some time, the physician took one of the bones out of the bason; the bone was hollow; and one end being applied to the breast of the patient, he put the other into his mouth, in order to remove the disorder by suction. Having persevered in this as long as he thought proper, he suddenly seemed to force the bone into his mouth, and swallow it. He now acted the part of one suffering severe pain; but, presently finding relief, he made a long speech, and after this, returned to singing, and to the accompaniment of his rattle. With the latter, during his song, he struck his head, breast, sides, and back; at the same time straining, as if to vomit forth the bone.

"Relinquishing this attempt, he applied himself to suction a second time, with the second of the three bones; and this also he soon seemed to swallow.

"Upon its disappearance, he began to distort himself in the most frightful manner, using every gesture which could convey the idea of pain: at length, he succeeded, or pretended to succeed, in throwing up one of the bones. This was handed about to the spectators, and strictly examined; but nothing remarkable could be discovered. Upon this, he went back to his song and rattle; and after some time threw up the second of the two bones. In the groove of this, the physician, upon examination, found and displayed to all present, a small white substance, resembling a piece of the quill of a feather. It was passed round the company, from one to the other; and declared by the physician, to be the thing causing the disorder of his patient.

"The multitude believe that these physicians, whom the French call *jongleurs*, or jugglers, can inflict, as well as remove disorders. They believe, that by drawing the figure of any person in sand or ashes, or on clay, or by considering any object as the figure of a person, and then pricking it with a sharp stick, or other substance, or doing in any other manner, that which is done to a living body, would cause pain or injury: the individual represented, or supposed to be represented, will suffer accordingly.

On the other hand, the mischief being done, another physician, of equal pretensions, can, by suction, remove it. Unfortunately, however, the operations which I have described were not successful, in the instance referred to; for, on the day after they had taken place, the girl died.

"With regard to flesh wounds, the Indians certainly effect astonishing cures. Here, as above, much that is fantastic occurs, but the success of their practice evinces something solid.

"At the Saut of St. Mary's, I knew a man, who, in the result of a quarrel, received the stroke of an axe in his side. The blow was so violent, and the axe driven so deep, that the wretch who held it could not withdraw it, but left it in the wound, and fled. Shortly after, the man was found, and brought into the fort, where several other Indians came to his assistance. Among these, one, who was a physician, immediately withdrew, in order to fetch his *penegusan*, or medicine bag, with which he soon returned. The eyes of the sufferer were fixed, his teeth closed, and his case apparently desperate.

"The physician took from his bag a small portion of a very white substance, resembling that of a bone; this he scraped into a little water, and forcing open the jaws of the patient with a stick, he poured the mixture down his throat. What followed was, that in a very short space of time, the wounded man moved his eyes; and beginning to vomit, threw up a small lump of clotted blood.

"The physician now, and not before, examined the wound, from which I could see the breath escape, and from which a part of the omentum depended. This the physician did not set about to restore to its place; but, cutting it away, minced it into small pieces, and made his patient swallow it.

"The man was then carried to his lodge, where I visited him daily. By the sixth day, he was able to walk about; and within a month he grew quite well, except that he was troubled with a cough. Twenty years after his misfortune, he was still alive.

"Another man, being on his wintering-ground, and from home, hunting beaver, was crossing a lake, covered with smooth ice, with two beavers on his back, when his foot slipped, and he fell. At his side, in his belt, was his axe, the blade of which came upon the joint of his wrist; and the weight of his body coming upon the blade, his hand was completely separated from his arm, with the exception of a small piece of the skin. He had to walk three miles to his lodge, which was thus far away. The skin, which alone retained his hand to his arm, he cut through, with the same axe which had done the rest; and fortunately having on a shirt, he took it off, tore it up, and made a strong ligature above the wrist, so as in some measure to avoid the loss of blood. On reaching his lodge, he cured the wound himself, by the mere use of simples. I was a witness to its perfect healing.

"I have said, that these physicians, jugglers, or practitioners of pretended sorcery, are supposed to be capable of inflicting diseases; and I may add, that they are sometimes themselves sufferers on this account. In one instance, I saw one of them killed, by a man who charged him with having brought his brother to death, by malefic arts. The accuser, in his rage, thrust his knife into the bowels of the accused, and ripped them open. The latter caught them in his arms, and thus walked towards his lodge, gathering them up from time to time, as they escaped his hold. His lodge was at no considerable distance, and he reached it alive, and died in it.*"

Marriage.

"A man who wants a wife, never applies in person; he sends his sister, mother, or some other female, to the female relations of the woman he names. They consult the brothers and uncles on the maternal side, and sometimes the father, but this is only a compliment, as his approbation or opposition is of no avail. If the party applied to, approve the match, they answer accordingly to the woman, who made the application. The bridegroom then procures a blanket, and such other articles of clothing as he is able to spare, sometimes a horse, and sends them by the woman to the females of the family of the bride. If they accept of them, the match is made, and the man may go to the house as soon as he choses; and when he has built him a house, made his crop, and gathered it in; made his hunt, and brought home the meat, and put all this in the possession of his wife, the ceremony ends; they are married; or, as they express it, "the woman is bound." The appellation is, "the woman that lives with me," or, the mother of my children." The law has been understood differently by some, who insist that when they have assisted the woman to plant their crop, the ceremony ends, and the woman is bound. A man seldom or never marries in his own tribe.

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* Henry's Travels, p. 118.

Divorce.

"This is at the choice of either of the parties. The man may marry again as soon as he will; but the woman cannot, during the continuance of the yearly sacrifices, which lasts about twelve days. Marriage gives no right to the husband over the property of his wife; and when they part, she keeps the children and the property belonging to them and to her. Not unfrequently they take away every thing the husband owns, his hunting equipage, only, excepted.

Sacrifices and Thanksgiving.

"The Indians have two sacrifices in each year. The principal festival is celebrated in the month of August; the precise time is fixed by the head Chief and the counsellors of the town, and takes place sooner or later, as the state of the affairs of the town, or the forwardness of the corn, will admit. It is called *the green corn dance*, or, more properly speaking, "the ceremony of thanksgiving for the first fruits of the earth." It lasts from four to twelve days, and in some places resembles a large camp meeting. The Indians attend from all quarters, with their families, their tents, and provisions, encamping around the council house, or house of worship. The animals killed for the sacrifice are cleaned, the heads, horns, and entrails, are suspended on a large white pole, with a forked top, which extends over the roof of the house.—The women having prepared the new corn and provisions for the feast, the men take first some of the new corn, rub it between their hands, then on their faces and breasts, and they feast, the great Chief having first addressed the crowd, thanking the Great Spirit for the return of the season, and giving such moral instruction to the people, as he thinks proper for the time. On these occasions, the Indians are dressed in their best manner, and the whole nation attend, from the greatest to the smallest. The quantity of provisions collected is immense, every one bringing in proportion to his ability. The whole is cast into one pile, and distributed during the continuance of the feast among the multitude, by leaders, appointed for that purpose. In former times, the festival was held in the highest veneration, and was a general amnesty, which not only absolved the Indians from all punishments for crimes, murder only excepted, but seemed to bury guilt itself in oblivion. There are no people more frequent or fervent in their acknowledgments of gratitude to God. Their belief in him is universal, and their confidence astonishingly strong."

Indian ideas of the Great Spirit or of God, are very generally, as far as I have obtained information on the subject, similar to those of the ancient Athenians, whom St. Paul addressed, as worshippers of an "*Unknown God;*" and the Indians, as well as these Athenians, have need of *Christian* Teachers, to "declare to them this unknown God," whose true character is learned only from the Bible.

S. Rep. p. 28. The view here referred to, is given in Appendix, under the head of F. G. H. which see.

T. Rep. p. 29. The information here referred to, will be found at large in Appendix B. b.

App. U. Rep. p. 29. *Gov. Clark's Letter on providing lands for the Delawares..*

By treaties held with the Wyandots and Delawares at St. Mary's, in September and October, 1818, these tribes ceded to the United States, the former, a large part of their reservation, at Upper Sandusky; the latter, all their lands in Indiana; and in exchange are to receive portions of country west of the Mississippi. This appears from the following letter of Governor Clark, to the Secretary of War, of Nov. 10, 1819.

"Sir,

Not until yesterday had I the honor of receiving your letter of the 24th of August, (enclosing an extract from a Treaty, and a copy of a letter from Gov. Cass,) on the subject of providing a country for the residence of the Delawares on the west side of the Mississippi, &c. From the delay of your letter on the rout to me, I fear that I am deprived of the pleasure of affording you (in time,) my assistance in determining on the country west of the Mississippi, most advisable to select for the permanent residence of that Tribe.

One of the principal objects I had in view, in making the last purchase of the Osage Tribe, in 1818, of that part of their lands north of the Arkansaw river, and west of the Cherokee claim, was to enable the Government to exchange with such Indian Tribes, as wished to move to the west of the Mississippi, a part of the said purchase. I calculated on exchanging with the Shawanees and Delawares of the Missouri Territory, for their possessions on the Mississippi, above Cape Girardeau, in the event of their proposition's receiving the approbation of the Government.

In selecting a country for the permanent residence of the Delawares, I will venture an opinion, that a tract of country adjoining the Cherokee claim, and north of White river, above the white settlements, and immediately east of the old Osage boundary line, would be better suited to both parties, than any other tract of country within my knowledge. That country is mountainous, and will not admit of a thick population of whites; but within the tract there are vallies and small portions of country, very rich, well watered, and covered with *cane*, as well calculated for the convenience of the Indians, as a level country. If this tract of country is not approved, a part of the last purchase made of the Osage Tribes, embraces all the advantages which the Indians could expect, or wish. I am told the soil is of the best quality, and lies beautifully."

No information has been received on this subject later than the above.

App. V. Rep. p. 30. Indiana and Illinois.

Chicago.

Chicago, in the State of Illinois, is on the west shore of Michigan Lake, twenty miles from its southern extremity, two hundred and twenty miles south of Green Bay. Fort Dearborn is on the south side of Chicago river, half a mile from the Lake, lat. 42° 9′ 16″. The site is commanding. The buildings here are sufficient to accommodate two companies. This fortress is intended and adapted only to oppose and keep in subjection, Indians, when their hostile conduct renders military interference necessary. The position of this place is bleak. Behind are extensive prairies; before, the Lake, without a harbor for three hundred miles. The land, one mile wide, on the margin of the Lake, is a barren sand, thence a rich loam, on limestone strata.

The Chicago river is sixty yards wide at the Fort, which is fifteen miles from Des Planes river, a branch of the Illinois; thence thirty-five miles down the Des Planes, is its confluence with the Kankakee, forming together, the Illinois river. The portage from the Chicago to the Des Planes, is nine miles, so low as often to be covered by water, to a depth sufficient for the passage of loaded boats.

Beside the people in the employment of the Government, there are at Chicago four or five Canadian Frenchmen, married to Indian women, with their children. The number of Indians in the immediate neighborhood, is estimated at from one thousand to fifteen hundred, the greater part Pottawattamies.

The following account of the Indians, settled on White river, in Indiana, was verbally communicated to Rev. Mr. Sergeant, by Capt. Hendrick, in 1816, and by Mr. Sergeant, in a letter to the author of this Report, dated April 20th, 1816, while he held the office of Secretary of the Society for Propagating the Gospel among the Indians and others in N. America.

"Dear Sir,

I have been waiting for a long time to get Capt. Hendrick to write you the proposed letter. Previous to our conference meeting, he called on me, and I took down all the information he was able to communicate, agreeably to your request. The towns of Indians, he had visited, he reports in the following order. "I resided in the middle town, on White river. About twenty miles south, there is a town of Delawares, near the south line of their reservation. About sixteen miles north of the centre, there is another town. Between these two extremes there are two villages, making, in the whole, five towns, or villages, containing about one thousand souls, of Delawares, Munsees, Moheakunnuks, and Nantikokes, who are all favorably inclined towards civilization and religion. *They claim all the lands lying on the streams running into the White river, supposed to be one hundred miles square.**

North, about forty miles, on a river called Mississinua, a branch of the Wabash, there are three villages or towns of Miamies. Still further north, on Eel river, one town of Muimies, (called Eel river Indians,) containing about eight hundred souls.† The land they own is about two hundred miles square. All the Indians last named, are complete Pagans, living on a small river, which empties into Miami of the Lakes. There is a tribe of the Shawanees, who are, in a small degree, inclined to hear instruction. This town contains about five hundred souls.

The Wyandots live on, or near, the Sandusky river, about four hundred souls, and own about two hundred square miles, who are somewhat inclined to hear instruction. Among these are many Delawares and Munsees. "All these places," Hendrick says, "I have visited. I Judge that the information is correct."

Yours, &c.
JOHN SERGEANT.

Rev. J. Morse, D. D.

Under date of March 30th, 1818, Mr. Sergeant writes as follows:—

Rev. and Dear Sir,

I received your last in due season, and communicated the same to Capt. Hendrick. Yesterday I obtained his answer in writing, and transcribe it for the information of the Society for Foreign Missions.

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* This was all sold in 1818, and the Delawares have now no lands east of the Mississippi.

† The Miami nation was formerly designated, "The *Miami Eel river*, and *Wea* tribes;" the two latter being of the *nation* of the former, but living in separate settlements, taking the names of the rivers on which they were settled.

"In 1802, a council was held at Wappecommehkoke, on the banks of White river, by Delawares and the delegates of the Moheakunnuk nation. The former then accepted all the proposals made by the latter, among which was *civilization*, of which, said the Chief, we "*take hold with both hands.*" In the mean time he declared his dependence on his grand children; that is, that we should either teach them ourselves, or lead a white man by the hand, who we know is a good, honest man, to instruct them; that they were desirous it should take place before they die, &c. The Speaker was named Tatepahqsect, a principal sachem of the Delaware nation, and of the Wolf clan, and his head warrior, named Pokenchelah. These, and a number of other principal men, are dead, and agreeable to human reasoning, I think the principal men, who hold the government at White river, will not readily accept such a project, and that, for certain reasons, I think the attempt should be put off, at least until next year. I will accompany such a mission when I see my way clear.

"The Delawares, their number about eight hundred souls, reside on the banks of White river, and the streams that flow into it.

"The name of the principal town is Wapeminskink, or *chesnut tree.* This town lies partly on the north side of White river. The establishment* should be made, either east or west from this village. From conversation which took place between me and some of the principal men of the Delawares, three years ago, I think many of them would receive such a proposal, provided my people should be seated near them. Their principal chief now is named *Thahutooweelent*, or *Wm. Anderson*, of the clan of the Turkey tribe. The names of their other principal men you will see in the copy of their speech annexed."

"The Stockbridge Indians have long had a claim to a large tract of excellent land on, or near, the White river, a branch of the

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* It was, at this period, in contemplation to establish a mission station, somewhere on White river, around which should be gathered the Stockbridge or Moheakunnuks and other remnants of Indians, for the purpose of enjoying the benefits of its instructions and influence.

Wabash, given them by the Miamies above one hundred years since. One object, among others, of the Stockbridge Indian Mission, in years past, was, to get this title well established, which has been partly done by Capt. Hendrick, in the document below.*

"A report was published in your Boston paper, about a year since, that "the Delawares had sold out their rights on White river," which greatly alarmed my people. They immediately wrote, by mail, to the Delawares, to know the truth of the report, and received the answer, a copy of which I shall enclose, accompanied by a string of Wampum.† We were also informed by a letter from

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* Thomas Jefferson President of the United States, to whom it may concern.

Whereas it appears by the declaration of Captain Hendrick, a Chief, and Agent for the Delaware Indians, and is confirmed by the acknowledgment made to me personally by the Little Turtle, a Chief of the Miamies. That the said Miamies have granted to the Delawares and Moheakunnuks and Munsees, and their descendants forever, a certain portion of their lands on White river, for the sole use and occupation of the said Delawares, Moheakunnuks and Munsees, and their descendants forever; but under the express reservation and condition, that neither they, the said Delawares, Moheakunnuks and Munsees, nor their descendants, shall ever alienate the lands to any other persons or purposes, whatsoever, without the consent of the said Miamies, and the said Chiefs before named having desired me to bear witness to their declarations and acknowledgments aforesaid.

Now therefore, know ye, that I the said Thomas Jefferson, President of the United States, do testify, that the declarations and acknowledgments before mentioned by the said Chiefs of the Delawares and Miamies, before named, were made in my presence, and on my interrogation in the exact tenor before stated.

Seal. In witness whereof, I have hereunto set my hand, at the
H. Dearborn, City of Washington, on the 21st day of Dec. 1808.
Secretary of War. Thos. Jefferson.

† *Doings of the Council at Wappecommehroke.*

White River, July 21st. 1817.

Grand Children, the Moheakunnuks.

Your Grand Fathers, the Delawares, beg leave to address you.

Grand Children, We have received your speech forwarded us by Mr. Johnson of Piqua.

Grand Children, We gently take away the flying report, that is in your ears, put in by some bad person.

Grand Children, Dont listen to any more false reports; but hold fast the covenant that has existed these many years between the two nations of Wanponnoohkees.

Mr. Johnson, the Indian Agent, that "there would be no attempt at present, to buy out and remove the said Indians.*"

If nothing takes place unfavourable, I judge the Stockbridge Indians will *all* remove into that country in the course of eight or ten years. They say they must send a few families there this summer, to take possession of the country, and satisfy the Delawares. As soon as this takes place, there will be an agreeable home at once, for a missionary, and a most excellent stand for the establishment you propose.† It is altogether probable, that in the course of a few years the Delawares from Upper Canada, and the Munsees from various parts, will remove to White river, probably making upwards of two thousand souls. The Brotherton Indians, so called, are about to remove to this place. Some families are already gone. Two families of the Stockbridge Indians removed last summer. It is expected three families will remove this summer, three

Grand Children, Your Grand Fathers have at two different times, given you a seat on White river.

Grand Children, Dont listen to false news; but prepare in haste, and come and set down on the ground your Grand Fathers have given you. When you approach White River, you will see your Grand Fathers sitting where they have set these many years.

Grand Children, You have now heard your Grand Fathers' words, which are candid; that you ought to know, we shall from this time, when we rise in the morning, have our eyes fixed towards the way you are to come, in expectation of seeing you coming to sit down by us, as a nation. Our respects to our Grand Children at large, the Moheakunnuk Nation.

WM. ANDERSON.

Per request of the Delaware Chiefs.
Capt. Killbeeck,
Natowwanpommond,
Captain Buck,
Pachenwowwolus,
Lewohponnhilah,
Lemotonouos,

WM. CONNER, *Interpreter.*

The within is a true copy from the original.
Signed SOLOMON U. HENDRICK,
(*Chief of the Stockbridge Indians.*)

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* The whole of their lands were purchased for the government the October of the year following!! [*Laws of U. S. 2d, session, 15th Congress, p.* 24.]

men and three women, professors of religion. Your missionary will have a Church at once; and perhaps the best station for missionary exertions in the United States. It is the earnest wish of my people, that your society, as soon as may be, secure this station.

"My people wish your Society to use their influence with the President of the United States, that no Commissioners should be appointed to *buy out the Indian claim to this country.* You will judge best how to proceed; but if the Committee of the Society should write to the President for his approbation and patronage of your proposed establishment, it might answer a valuable purpose.

"The Delawares, who live among us, have determined to remove to White river, probably not till next year. They are waiting to sell the remainder of their lands in New-Jersey, to enable them to remove. B. Calvin, their principal man, who has had a liberal education, and is a man of good talents, wishes me to inform your Society, that he would wish to be employed as an Interpreter and school master by your society.

"The Stockbridge Indians unitedly agreed to petition the government of this State, to appoint men to sell part of their townships, partly with a view to raise money to remove certain families to White river; but it is expected their petition has failed of success.* The Government of this State do not feel towards the Indian rights to landed property, as they have always felt in the New-England States. They buy out the Indian title for one price, which they fix without consulting the Indians; and sell it at another and advanced price, thus making a gain, often a large one, out of the Indians. The Stockbridge tribe, have a good title to their lands, and understand the value of such property, and are not willing to sell their "birth rights, for a mess of pottage."

"I intend to communicate to your Society my ideas, at some length, concerning Missionary Establishments among the natives of America. At present I can state a few things in short. If desired, some future day, I will give some further suggestions.

1. With regard to the Missionary; he ought to be a man of

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*It did fail. See Journal of Assembly, 1820. p. 383.

good abilities and extensive learning; a man of prudence, and with all, of *common sense.*

2. He ought to be instructed to learn the language of the natives. It is not so barren, but that every doctrine of the gospel can be communicated to them in their own language.

3. Some books ought to be printed in their language, and children taught to read them. This plan is now in operation among the Oneidas.

4. My people, I find, can read their own language very fluently, when they pronounce English very indifferently. This will always be the case, so long as they speak their own language in their families.

5. If they lose their own language, they will lose with it their national pride and respectability. This is the case with the Brotherton Indians. They have lost their language; and are now, perhaps, more corrupt than any Indians in the country.

6. Their Reservations ought to be large, and at least twenty miles from white or black inhabitants.

7. Civilization and religion must go hand in hand, as I have read with regard to Africa. "The plough and Bible must go together." As soon as they can feel and taste the sweets of a civilized life, their disposition to hunt and wander will cease. I am decidedly of the opinion, that if the good people in your state, had fallen into this plan in Apostle Elliot's time, there might now have been large and flourishing towns of natives in the vicinity of Boston.

It is a settled point, that they cannot flourish where white people are allowed to mix among them. In order, therefore, to have religion and civilization flourish among Indians, the societies and Missionaries must use their influence with the government, to keep them at a distance from all immoral *squatters* on Indian land. JOHN SERGEANT."

To Rev. Drs. Morse and Worcester, *Members*
of the Prudential Committee of the board of
Commissioners for Foreign Missions.

In a letter, dated June 29th 1818, Mr. Sergeant writes thus—

Rev. and kind Sir,

"About five families of my people will start for White River in three weeks. With the divine blessing they may arrive there the beginning of September. Three male members, and four or five women of my church will go. It would be very desirable, if your Society could employ some Missionary to visit them the latter part of October, by which time they may possibly get into a settled state, and it will be desirable that the sacrament of the supper should be administered to them.

It is *reported* that the Indiana Government,* this season, intend to purchase the lands on the White river. It is my opinion, that they will not be able to do it, by fair means. If they should be able to do it by a stretch of unlawful power, the proposed plan will be at an end. Partly on this account, I would recommend that your Society employ some missionary, visiting the Ohio, or Indiana Territory, or some minister in the vicinity, to spend a few weeks among my people, and from the Chief, who is going, the Missionary will be able to report to your Society all necessary information respecting your Missionary establishment.

I should be unwilling to have Capt. Hendrick go next spring to assist in your proposed plan, if it could be avoided, as I fear the tribe will go to destruction without him. He grows old, and at present, I am of the opinion, that the new chief, who is going, can do nearly as well. He is a very steady religious man.

I understand the Delawares on White river are strongly averse to white people coming among them; therefore it is thought that a young man should be placed at the head of the establishment, and be empowered to employ some of my people, or pious Indian youth, in the establishment. This would be the most likely way to succeed. This Young Missionary would soon acquire the native language, which would be very popular among heathen Indians. I am well informed that the Tuscaroras, living near Buffalo, are about to remove to White river; and by a late letter from Buffalo, I understand a number of the Munsees will go on with my people. All these will be friendly to a religious establishment.

I am, &c. JOHN SERGEANT."

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* The Government of the United States have the *exclusive* right to purchase Indian lands. The "Indiana government" have no authority to do what is here attributed to them.

If these Indians were disposed to settle together in this place, why not, I ask, in some other eligible spot ?

A letter from Mr. Sergeant on the same subject as the foregoing, of still later date, follows :—

New Stockbridge, Dec. 15th, 1818.

Rev. and Dear Sir,

"I now enclose my journal, by which you will learn, that in August last, about one third of my church, and about one quarter part of the tribes started from this place with a view to form a settlement on White river, in Indiana. They did not get away so soon by a month, as they had intended ; and on that account they did not arrive at their place of destination *before the country was all sold ! !*[*]

"We have had direct information of the Treaty with the Indians, and it is reported, that "the Delawares were *forced* to sell, and to sign the Treaty;" and that "the poor Delawares had not a friend to support their cause ! !"

"The Stockbridge Indians, we understand, concluded to stop for the winter in a Reservation of the Shawanees, in Ohio, and to apply to Congress to have the part of the country restored to them, to which they have long had a just claim.[†] How they will succeed, depends on the kind providence of God. They request your prayers for them.

"Capt. Hendrick, accompanied by some faithful agent, will soon set out for Washington, and lay their grievances before the General Government. When the truth is told to *wise* and *good men*, I have a strong faith, that some certain part of the country will be restored to them, as their undoubted right, with a good title.[‡]

"About three weeks after our people left this place, with their families, my people, hearing of the danger they were in of losing their lands, sent off two young men, as runners, who arrived in

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[*] See the Speech sent by the Delawares, to quiet the apprehensions of the Stockbridge Indians, p. 111. Note. What deception somewhere !

[†] See p. 111, note.

[‡] The application was made and failed.

Ohio a few days before their friends. They returned on Saturday evening last, and report, that they visited the Delawares. After delivering their speeches and information, *the Delawares were much affected;* treated them with the greatest possible friendship, and told them *they should write to the President of the United States, and inform him how greatly they had been deceived by their pretended friends in Ohio and Indiana!*

I wish your Foreign Missionary Society would, at their first meeting, take up the subject of praying the Government to allow the Indians a large and handsome reservation, and by some effectual means, prevent immoral people from getting among them, when they shall have settled upon it. I can, with truth, inform you, that among the Indian tribes in Indiana, there are *white* men who have half a dozen wives. Here are the strong holds of Satan, which can, and may, be broken up; if the General Government would remove all such people, and appoint Traders and Agents of good moral character, to be near the tribes. In this way, with the blessing of the Lord on the labors of the Missionaries, I believe the poor tribes might be among the happiest people in the world. I am clear that this cause is the Lord's.

Yours, &c.
JOHN SERGEANT."

I take the liberty here respectfully to suggest to the President, whether it would not be expedient, and have a conciliatory and good effect on the Stockbridge Indians, and on others also, white people as well as Indians, to consider the *hard case* of these Indians, and to grant them a portion of the lands which they claim on White river, with an understanding, that they shall exchange them for a tract some where in the N. W. Territory, which shall be agreeable to them, and which the Government might purchase of the present owners for this specific purpose? Or make them a grant in the first instance, in some part of the N. W. Territory.

I have conversed with Mr. Sergeant on this subject, and he has suggested to me, that some course like this would satisfy the Stockbridge Indians. This, I think, might lead ultimately to the gathering together of many of the scattered remnants of tribes, in this Territory, so peculiarly adapted to this purpose.

The course above recommended, it will be perceived, has since been substantially pursued. Under the patronage and aid of the Government, a purchase in this territory was made the last summer, (1821) as stated below, and thither these disappointed settlers on White river, with others, of different tribes in that vicinity, are intending to remove, in due time, and to settle on this new purchase with the rest of their tribe, and such as will accompany them.*

Indian Civilization.

In a letter from Mr. SERGEANT, dated December 16, 1821, he refers to his journal sent to the Society, for propagating the Gospel among the Indians and others in North-America, and says, "There you will find a *great plan* in progress, to concentrate about five thousand of the natives in the vicinity of Green Bay, on the west side of Michigan Lake. My people, with a few of the Six Nations (so called) have been very successful in purchasing a large country there; and we understand the General Government are pleased, and have confirmed their title. This was a plan of Dr. Morse's. The means have been blessed hitherto. Means will now be used to obtain a law of Congress, to exclude *Spirituous Liquors* and *White Heathen* from Green Bay. If the Lord in his kind overruling Providence should prosper this plan, my people would all be willing to remove. In this case, there will soon be the most interesting establishment for the benefit of near twenty thousand souls of these heathen tribes, scattered in, what is called, the North West Territory, that has ever been planned. My people would carry with them almost all the arts of civilized life.

"If I should live until spring, I shall be disposed to give you further information of this *interesting* plan for the benefit of the poor natives, who cannot flourish surrounded by a white population.

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* See App. p. 15, Note, and a more full account of the purchase here referred to, under the head of *Miscellaneous Articles.*

"There was a colony of my people moved to Indiana about three years since, consisting of sixty or seventy persons, and a small church was formed; they then had a lawful right to a large territory. Before they arrived it was sold. Pains have been taken to have it restored, but without success. They are in a very unpleasant situation. We feel it a duty often to pray for them. Our wish is to obtain their consent to remove to Green Bay next season.

"I am in hopes to obtain copies of Elliot's Bible in the Indian language, and am of opinion, that this Bible will be understood by a good part of the natives in the N. W. Territory.

"My church, about thirty in number, have for several years kept up the Monthly Concert for prayer, and the *praying women* meet on Thursday of every week for prayer."

The fact that *Indian Females* associate for prayer, will be gratifying to every Christian sister; and their prayers are requested for that little band; and that such meetings may be *multiplied* among Indians.—[*Recorder*, *May* 15, 1822.]

I have been induced to insert here the foregoing authentic documents, because they contain plain facts, which ought not to be kept back from the public, as they shew in what manner Indian rights have been regarded, and what is "the actual state," of the tribes here named, which my commission requires me to ascertain.

The following information was received verbally from Rev. Isaac McCoy, a minister of the Baptist denomination, the instructor of the school mentioned.

"*In Missasinua*, sixty miles south of west from Fort Wayne, and one hundred and twenty north north-east of Vincennes, about the centre of Indiana, north and south, are about fifty lodges of Miami Indians, two or three families in a lodge. They have no school established among them; but a dozen boys and four girls are sent by their parents to a school, supported by Baptists, at Fort Wayne. This school, at the close of the year 1821, consisted of forty-eight scholars, fourteen of them girls, who are said to learn faster than the boys, and are taught, also, to knit, spin, and sew. Of these scholars, sixteen are Miamies, eighteen Pottawattamies, eight Stockbridge, three Shawanees, and three Ottawas. Their progress in learning is equal to that of white children, with like advantages. In eighteen months, this school increased from eight to forty-eight scholars.

"Since 1820, Mr. McCoy states, a perceptible change in the minds of the tribes, has taken place. Considerable, and continually increasing numbers, are already inclined, or becoming so, to quit their Indian habits, and to adopt those of civilized life.

"The Pottawattamies inhabit the northern part of Indiana, round the southern shore of Lake Michigan. Of their lands, some are good, but the greater part is of a middling quality."

Sauks, Foxes, Kickapoos, Pottawattamies, &c.

The following information concerning these Tribes is from Maj. *Marston*, commanding officer of Fort Armstrong, received in a Letter, dated at his Post, Nov. 1820.

Rev. Sir,

"Your letter, dated Mackinaw, June 20th, 1820, requesting me to give you "the *names* of the Indian tribes around me within as large a circle as my information can be extended with convenience and accuracy; the extent of the territories they respectively occupy, with the nature of their soil and climate, their mode of life, customs, laws and political institutions; the talents and character of their Chiefs and other principal and influential men; and their disposition, in respect to the introduction and promotion among them of education and civilization; what improvements in the present system of Indian trade could, in my opinion, be made, which would render this commercial intercourse with them more conducive to the promotion of peace between them and us, and contribute more efficiently to the improvement of their moral condition; together with a number of particular questions to be put to the Indians for their answers, or to be otherwise answered according to circumstances," came to hand in due time, and would have been answered immediately, had it been in my power to have done so, as fully as I wished.

Interview with Sauk and Fox Chiefs.

"Soon after the receipt of your communication, I invited four of the principal Chiefs of the Sauk and Fox nations to my quarters, with a view of gaining all the information wished, or expected, from them; three of whom accordingly attended, when I made known to them, that you, as an Agent of the President, had requested certain information relating to their two nations, which I hoped they would freely communicate, to the best of their knowledge and belief; as their great father the President was anxious to be made acquainted with their situation, in order to be enabled to relieve their wants, and give them such advice from time to time, as they might need.

"They replied, that they were willing and ready to communicate all the information in their power to give, relative to their two nations; but I soon found that when the questions were put to them, they became suspicious and unwilling to answer them, and that many of their answers were evasive and foreign to the questions. Such information, however, as I was able to obtain, by putting your questions to them, follows:—

Question to *Mas-co*, a Sauk Chief. What is the name of your nation?

Answer. Since we can remember, we have never had any other name than *Sau-kie* or *Sau-kie-uck*.*

Question to *Masco*. What its original name?

Answer. Since the Great Spirit made us, we have had that name, and no other.

Ques. to Masco. What the names by which it has been known among Europeans?

Answer. The French called us by that name; they were the first white people we had ever seen, since the white people called us *Sauks*.

Question to Wah-bal-lo, the principal Chief of the Fox nation; What is the name of your nation?

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* Saukie is the singular, and Saukuck, the plural. The plural number of most names in the Sauk and Fox languages, is formed by the addition of the syllable *uck*.

Answer. *Mus-quak-kie*, or *Mus-quak-kie-uck.*

Question to Wah-bal-lo. What its original name?

Answer. Since the Great Spirit made us, we have had that name, and no other.

Question to Wah-bal-lo. What are the names by which it has been known among Europeans?

Answer. The French called us *Renards*, and since, the white people have called us *Foxes.*

Question. Are any portion of your tribes scattered in other parts?

Answer. Yes.

Question. Where?

Answer. There are some of our people on the Missouri, some near Fort Edwards, and some among the Pottawattamies.

Question. To what nations are you related by language?

Answer. The *Sauk, Fox* and *Kickapoo* nations are related by language.

Question. Manners and customs?

Answer. The Sauk, Fox and Kickapoo's manners and customs are alike, except those who have had intercourse with the whites. One of the Chiefs added, that the Shawanees descended from the Sauk nation; that at a Bear's feast, a Chief took the feet of the animal for his portion, who was not entitled to them, (which were esteemed the greatest luxury) and that a quarrel ensued, in consequence of which he and his band withdrew, and have ever since been called the *Shawanee* nation.

They acknowledged that the Sauks, Foxes, Kickapoos and Iowas, are in close alliance; but observed that the reason for being in alliance with the Iowas, was, because they were a bad people, and therefore, it was better to have their friendship, than their enmity.

Question. With what tribes can you converse, and what is the common language in which you converse with them?

Answer. There are only three nations with whom we can converse, the Sauk, Fox and Kickapoo nations. By being with any other nation, we might learn their language; but if we never see them, how can we speak to them, or they to us? Is it not the same with you white people?

Question. What do you call Grand Father?

Answer. The Delawares call us and all other Indians Grand-children, and we in return call them Grand-father; but we know of no relationship subsisting between them and us.

Question. What are Grand-children?

Answer. There are no tribes or nations we call Grand-children.

Question. Where is the great Council fire for all the tribes, connected with your own tribes?

Answer. We have no particular place; when we have any business to transact, it is done at some one of our villages.

Question. Do you believe that the soul lives after the body is dead?

Answer. How should we know? None of our people who have died, have ever returned to inform us.

"No more questions were put to the Chiefs, as they appeared determined to give us no further information. In conversation with one of them afterwards, upon the subject, they give as a reason for declining to answer the remainder of the questions, that Gov. Clark had not treated them with that attention they were entitled to, when last at St. Louis. This plea, however, was probably without foundation. It is the character of these people to conceal, as much as possible, their history, religion, and customs from the whites; it is only when they are off their guard, that any thing upon these subjects can be obtained from them.

History.

"I have since been informed by some of the old men of the two nations, that the Sauk and Fox nations emigrated from a great distance below Detroit, and established themselves at a place called *Saganau*,* in Michigan Territory; that they have since built villages and lived on the Fox river of the Illinois, at *Mil-wah-kie*† on the west bank of lake Michigan, on the Fox river of Green Bay, and on the Ouisconsin; that about fifty years since, they removed to this vicinity, where they lived for some time, and then went down to the Iowa river, and built large villages; that the principal part of both nations remained on this river until about sixteen years ago, when they returned to their present situation. This is all the information I have been able to collect from *themselves*, relating to the rise and progress of their two nations.

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* *Saganau* is probably derived from *Sau-kie-nock*, (*Saukietown*.)

† *Mil-wah-kie* is said to be derived from *Man-na-wah-kie* (*good land*.)

Villages.

"At present their villages are situated on a point of land formed by the junction of the Rock and Mississippi rivers, which they call *Sen-i-se-po Ke-be-sau-kee (Rock river peninsula.)* This land, as well as all they ever claimed on the east side of the Mississippi, was sold by them to our Government, in 1805. The Agents of government have been very desirous for some time past, to effect their removal, but they appear unwilling to leave it. I recently spoke to one of the principal Fox chiefs upon this subject, and he replied, that their people were not willing to leave *Ke-be-saw-kee*, because a great number of their chiefs and friends were buried there; but that *he* wished them to remove, as they would do much better to be further from the Mississippi, where they would have *less intercourse with the whites.* They claim a large tract of country on the west of the Mississippi, commencing at the mouth of the Upper Iowa river, which is above Prairie du Chien, and follows the Mississippi down as far as Des Moin river, and extends back towards the Missouri, as far as the dividing ridge, and some of them say, quite to that river. A large proportion of this tract is said to be high prairie; that part of it which lies in the vicinity of the Iowa and Des Moin rivers, is said to be valuable. Their hunting grounds are on the head waters of these rivers, and are considered the best in any part of the Mississippi country.

I have not been able to ascertain the extent of territory claimed by any other nations.

The Sauk village is situated on the bank of the Rock river, about two miles from its mouth.

The principal Fox village is on the bank of the Mississippi, opposite Fort Armstrong. It contains thirty-five permanent lodges.

There is also a small Sauk village of five or six lodges on the west bank of the Mississippi, near the mouth of Des Moin river, and below Fort Edwards; and a Fox village near the lead mines (about a hundred miles above this place,) of about twenty lodges; and another near the month of the Wapsipinica* of about ten lodges. The Sauk and Fox nations, according to their own account, which I believe to be nearly correct, can muster eight hundred warriors, and including their old men, women and children, I think they do not fall short of five thousand souls; of this number about two fifths are Foxes; but they are so much mixed by intermarriage, and living at each others villages, it would be difficult to ascertain the proportion of each with any great precision.

Hunting and its fruits.

"These two nations have the reputation of being better hunters, than any others who are to be found inhabiting the borders, either of the Missouri or the Mississippi.

"They leave their villages as soon as their corn, beans, &c. are ripe and taken care of, and their traders arrive and give out their credit, (or their outfits on credit,) and go to their wintering grounds; it being previously determined in council, on what particular ground each party shall hunt. The old men, women, and children, embark in canoes; the young men go by land with their horses; on their arrival, they immediately commence their winter's hunt, which lasts about three months. Their traders follow them, and establish themselves at places convenient for collecting their dues, and supplying them with such goods as they need. In a favorable season, most of these Indians are able, not only to pay their traders, to supply themselves and families with blankets, strouding, ammunition, &c. during the winter, but to leave considerable of the proceeds of their hunt on hand. The surplus, which generally consists of the most valuable peltries, such as beaver, otter, &c. they take home with them to their villages, and dispose of for such articles, as they may afterwards find necessary.

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* Wap-si-pin-i-ca; so called from a root of that name, which is found in great plenty on its shores, of the potatoe kind, and which they use as a substitute for bread.

"In the winters of 1819—20, these two nations had five traders, who employed nine clerks and interpreters, with annual salaries of from two, to twelve hundred dollars each, (the average about four hundred dollars,) and forty three labourers, whose pay was from one hundred to two hundred dollars each per annum. These traders, including the peltries, received at the United States Factory, near Fort Edwards, collected of the Sauk and Fox Indians during this season, *nine hundred and eighty* packs.

They consisted of	2,760	beaver skins.
	922	Otter.
	13,440	Raccoon.
	12,900	Musk Rat.
	500	Mink.
	200	Wild Cat.
	680	Bear Skins.
	28,680	Deer.
Whole number,	60,082	

The estimated value of which was *fifty-eight thousand and eigh hundred dollars.*

"The quantity of tallow, presumed to be collected from the deer, was two hundred and eighty-six thousand eight hundred pounds. The traders also collected, during the same time, from these Indians, at least three thousand pounds of feathers, and one thousan pounds of bees wax.

Agriculture, Crops, Manufactures, Wines.

" They return to their villages, in the month of April, and afte putting their lodges in order, commence preparing the ground t receive the seed. The number of acres cultivated by that part o the two nations, who reside at their villages in this vicinity, is supposed to be upwards of *three hundred.* They usually raise fro seven to eight thousand bushels of corn, besides beans, pumpkin melons, &c. &c. About one thousand bushels of the corn they a ually sell to traders and others; the remainder (except about five bushels for each family, which is taken with them,) they put into bags, and bury in holes dug in the ground, for their use in the spring and summer.

"The labor of agriculture is confined principally to the women, and this is done altogether with a hoe. In June, the greatest part of the young men go out on a summer hunt, and return in August. While they are absent the old men and women are collecting rushes for mats, and bark to make into bags for their corn, &c. &c.

"The women usually make about three hundred floor mats every summer; these mats are as handsome and as durable, as those made abroad. The twine which connects the rushes together, is made either of basswood bark, after being boiled and hammered, or the bark of the nettle; the women twist or spin it by rolling it on the knee with the hand. Those of the able bodied men, who do not go out to hunt, are employed in digging and smelting lead, at the mines on the Mississippi. In this business a part of the women are also employed. From *four to five hundred thousand weight* of this mineral is dug by them during a season; the loss in smelting of which, is about twenty-five per cent. The most of it, however, is disposed of by them in the state in which it is dug out of the mine, at about two dollars per hundred.

"About two hundred members of these tribes built a village last season near the mouth of Rock river.

"I now proceed to give such further information as a years residence in the vicinity of the Sauk, Fox, and part of the Kickapoo nations, and considerable intercourse with several other nations, has enabled me to collect.

"In the first place it is no more than justice for me to aknowledge, that I am greatly indebted for much of the information contained in this letter, to Thomas Forsyth, Esq. Indian Agent, Mr. George Davenport and Dr. Muir, Indian Traders. To the first mentioned gentleman I am principally indebted for an account of the manners and customs of the Chippewa, Ottawa, and Pottawattamie nations, which are similar to those of the Sauks, Foxes, and Kickapoos. In addition to the information furnished by these gentlemen, I have long been in expectation of receiving more from Mr. Blondeau, late a sub Indian Agent, and a man of intelligence in the religion, manners and customs, of the Sauk and Fox nations; he was born with the Sauks, his mother being a woman of that nation, and is probably more competent to give a correct account of them than any other man. In this, however, I have been disappointed, as yet, in receiving; the expectation of receiving this document, has been the principal cause of the delay in answering your communication.

Language.

"Among your queries are the following.—What are your terms for Father, Mother, Heaven, Earth? The pronouns *I*, *thou*, *he*? In what manner do you form the genitive case and plural number? How do you distinguish present, past, and future time in the Sauk tongue?

No-sah, is my father.
Co-sah, your father.
Oz-son, his father.
Na-ke-ah, is my mother.
Ke-ke-ah, your mother.
O-chan-en-e, his mother.
Heaven is *Che-pah-nock*. Earth, *Ar-kee*.
I is *Neeu—thou*, *Keen—he*, *Ne-nou*.

I have not been able to ascertain the manner in which they form the genitive case. The plural number of most nouns is formed by the addition of the syllable *uck*, as *Sau-kie*, *Sau-kie-uck*. The plural of personal pronouns is generally formed by the addition of the syllable *Wah*.

Names, character, and disposition of Chiefs—manners and customs of the Sauks, Foxes, Pottawattamies, Ottawas, and Kickapoos.

"The name of the principal chief of the Sauks, is *Nan-nah-que*, about forty years of age, rather small in stature, unassuming in his deportment, and disposed to cultivate the friendship of the whites; but he does not appear to possess any extraordinary capacity. The two next Chiefs in rank, are *Mus-ke-ta-bah*, (red head,) and

Mas-co; the latter a man of considerable intelligence, but rather old, and too fond of whiskey to have much influence with his nation. These chiefs are all decidedly opposed to a change of their condition. About a year since, this nation met with a heavy loss, in the death of *Mo-ne-to-mack*, the greatest chief that they have had for many years. Among other things, which he contemplated accomplishing for the good of his people, was, *to have their lands surveyed and laid off into tracts for each family or tribe.* He has left a son, but as yet he is too young to assume any authority.

"The principal chief of the Fox nation, is *Wah-bal-lo.* He appears to be about thirty. He is a man of considerable capacity, and very independent in his feelings, but rather unambitious and indolent. The second chief of this nation, is *Ty-ee-ma*, (*Strawberry,*) about forty years old. This man appears to be more intelligent than any other to be found, either among the Foxes or Sauks; but he is extremely unwilling to communicate any thing relative to the history, manners, and customs of his people. He has a variety of maps of different parts of the world, and appears to be desirous of gaining geographical information, but is greatly attached to the savage state. I have frequently endeavored to draw from him his opinion, with regard to a change of their condition, from the savage to the civilized state. He one day informed me, when conversing upon this subject, that the Great Spirit had put Indians on the earth to hunt, and gain a living in the wilderness; that he always found, that when any of their people departed from this mode of life, by attempting to learn to read, write, and live as white people do, the Great Spirit was displeased, and they soon died; he concluded, by observing, that when the Great Spirit made them, he gave them their *medicine-bag*, and they intended to keep it.

I have not had an opportunity of becoming much acquainted with that part of the Kickapoo nation, who live in this vicinity. There are two principal chiefs among them, *Pah-moi-tah-mah*, (*the Swan that cries,*) and *Pe-can*, (*the Nut;*) the former is an old man; the latter appears to be about forty. This nation has had considerable intercourse with the whites, but they do not appear to have profited much from it. They are more apt to learn and practice their vices, than their virtues.

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"The males of each nation of the Sauks and Foxes, are separated into two grand divisions, called *Kish-co-quah*, and *Osh-kosh*: to each there is a head, called *War chief*. As soon as the first male child of a family is born, he is arranged in the first band; and when a second is born, in the second band, and so on.

"The name of the Chief of the first band of the Sauks, is *Ke-o-kuck*. When they go to war, and on all public occasions, his band is always painted white, with pipe clay. The name of the second war Chief is *Na-cala-quoick*. His band is painted black. Each of these Chiefs is entitled to one or two aids-de-camp, selected by themselves from among the *braves* of their nation, who generally accompany them on all public occasions, and whenever they go abroad. These two chiefs were raised to their present rank, in consequence of their success in opposing the wishes of a majority of the nation, to flee from their villages, on the approach of a body of American troops, during the late war; they finally persuaded their nation to remain, on the condition of their engaging to take the command, and sustain their position. Our troops, from some cause or other, did not attack them, and they, of course, remained unmolested. In addition to these, there are many petty war chiefs, or partizans. who frequently head small parties of volunteers, and go against their enemies; they are generally those who have lost some near relation by the enemy. An Indian, intending to go to war, will commence, by blacking his face, permitting his hair to grow long, and neglecting his personal appearance, and also will frequently fast, some times for two or three days together, and refrain from all intercourse with the other sex. If his dreams are favorable, he thinks that the Great Spirit will give him success. He then makes a feast, generally of dog meat, (it being the greatest sacrifice that he can make, to part with a favorite dog,) when all those who feel inclined to join him will attend the feast. After this is concluded, they immediately set off on their expedition. It frequently happens that in consequence of unfavourable dreams, or some trifling accident, the whole party will return without meeting with the enemy.

"When they are successful in taking prisoners, or scalps, they return to their villages with great pomp and ceremony. The party halt several miles from the village, and send a messenger to inform the nation of their success, and of the time that they intend to enter the village; when all the female friends of the party dress themselves in their best attire, and go out to meet them. On their arrival, it is the privilege of these women to take from these warriors all their blankets, trinkets, &c. The whole party then paint themselves, and approach the village with the scalps stretched on small hoops, and suspended on long poles or sticks, dancing, singing, and beating the drum; in this manner they enter the village. The Chiefs in council then determine, whether they shall dance the scalps (as they term it) or not. If this is permitted, the time is fixed by them, when the ceremony shall commence, and when it shall end. In these dances, the women join the successful warriors. I have myself, seen, more than a hundred of them dancing at once, all painted, and clad in their most gaudy attire.

"This manner of raising a war party, &c. is peculiar to the Sauks, Foxes, and Kickapoos; with the Chippewas, Ottawas, and Pottawattamies, it is somewhat different. A warrior of these nations wishing to go against his enemies, after blacking his face, fasting, &c. prepares a temporary lodge out of the village, in which he seats himself, and smokes his pipe. In the middle of his lodge hangs a belt of wampum, or piece of scarlet cloth, ornamented. A young Indian, who wishes to accompany him, goes into the lodge, and draws the belt of wampum, or piece of cloth, through his left hand, and sits down and smokes of the tobacco already prepared by the partizan. After a sufficient number are collected in this manner, the whole begin to compare their dreams daily together. If their dreams are favorable, they are anxious to march immediately; otherwise they will give up the expedition for the present, saying, that it will not please the Great Spirit for them to go, or that their medicine is not good, or that their partizan has cohabited with his wife. If every thing goes right, the whole body meet at their leader's lodge, where they beat the drum, and pray to the Great Spirit, to give them success over their enemies. When the party consists of twenty or upwards, its leader will appoint a confidential man, to carry the great medicine bag. After they are assembled at the place of rendezvous, and in a readiness to march, the partizan makes a speech, in which he informs them, that they are now about to go to war; that when they meet their enemies, he hopes they will behave like men, and not fear death; that the Great Spirit will deliver their enemies into their hands, and that they shall have liberty to do as they please with them; but at the same time, if there are any among them who are fearful and faint-hearted, they are advised to return and remain at home.

"Among the Ottawas, the partizan leads when they march out; but the warrior who first delivers him a scalp, or prisoner, leads the party homeward, and receives the belt of wampum. On the arrival of the party at the village, they distribute the prisoners to those who have lost relations by the enemy; or if the prisoners are to be killed, their spirits are delivered over to some particular person's relations, who have died, and are now in the other world.

"Among the Pottawattamies, it is different; all prisoners or scalps belong to the partizan, and he disposes of them as he may think proper; he will, sometimes, give a prisoner to a family, who have lost a son; and the prisoner, in this case, is adopted by the family, and considered the same as though he was actually the person whose place he fills. This latter practice is also observed among the Sauks and Foxes.

"In addition to the grand divisions of the males, each nation is subdivided into a great number of families, or clans. Among the Sauks there are no less than fourteen tribes; each of them distinguished by a particular name, generally by the name of some animal, as, the Bear tribe, Wolf tribe, Dog tribe, Elk tribe, Eagle tribe, Partridge tribe, Sturgeon tribe, Sucker tribe, Thunder tribe, &c.

Government.

"Except in particular cases, all the Indian nations here mentioned are governed principally by the advice of their Chiefs, and the fear of punishment from the evil Spirit, not only in this, but in the other world. The only instances in which I have ever know, laws enforced, or penalties exacted, for disobedience of the Chiefs, by the Sauks and Foxes, have been, when returning in the spring from their hunting grounds, to their villages. The village Chiefs then advise the war chiefs to declare the martial law to be in force.

which is soon proclaimed, and the whole authority placed in the hands of the war chiefs. Their principal object in doing this appears to be, to prevent one family from returning before another, which might expose it to an enemy; or, by arriving at the village before the others, dig up its neighbor's corn. It is the business of the war chiefs, in these cases, to keep all the canoes together, and, on land, to regulate the march of those who are mounted, or on foot. One of the chiefs goes ahead to pitch upon the encamping ground for each night, where he will set up a painted pole, or stake, as a signal for them to halt; any Indian going beyond this, is punished, by having his canoe, and whatever else he may have with him, destroyed. On their arrival at their respective villages, sentinels are posted, and no one is allowed to leave his village, until every thing is put in order. When all this is accomplished, the martial law, of course, ceases.

Education.

"A great deal of pains are taken by the Chiefs and principal men, to impress upon the minds of the younger part of their respective nations, what they conceive to be their duty to themselves, and to each other. As soon as day light appears, it is a practice among the Sauks and Foxes, for a Chief, or principal man to go through their respective villages, exhorting and advising them in a very loud voice, what to do, and how to conduct themselves. Their families, in general, appear to be well regulated. All the laborious duties of the lodge, and of the field, however, devolve on the women, except what little assistance the old men are able to afford.

"The children, both boys and girls, appear to be particularly under the charge of their mothers; the boys, till they are of a suitable age to handle the bow or the gun. Corporal punishment is seldom resorted to for correction. If they commit any fault deserving correction, it is common for their mother to black their faces, and send them out of the lodge; when this is done, they are not allowed to eat, till it is washed off; sometimes they are kept a whole day in this situation, as punishment for their misconduct.

"When the boys are six or seven years of age, a small bow, with arrows, are put into their hands, and they are sent out to hunt birds around the lodge, or village; this they continue to do five or six years, and then their father purchases them short guns, and they begin to hunt ducks, geese, &c. Their father, particularly in winter evenings, will relate to them the manner of approaching a deer, elk, or buffalo; also the manner of setting a trap, and when able, he will take them a hunting with him, and shew them the tracks of different animals. To all these instructions, the boys pay earnest attention.

"The girls, as a matter of course, are under the direction of their mothers, and she shows them how to make moggasins, leggins, mats, &c. &c. She is very particular to keep them continually employed, so that they may have the reputation of being industrious girls, which is a recommendation to the young men.

Marriage.

"Most of the Indians marry young, the men from sixteen to twenty generally, and the girls from fourteen to eighteen. There appears to be but little difficulty in a young Indian's procuring himself a wife, particularly if he is a good hunter, or has distinguished himself in battle. There are several methods of courtship. Sometimes the match is made by the parents, without the knowledge of the parties to be connected, but the most common mode of procuring a wife is as follows:

"A young man fancies a young woman. He commences his acquaintance with her by making a friend of some young man, a relation of hers, often her brother. This done, he discloses his intention to his friend, saying, that he is a good hunter, and has been several times to war, &c. &c.; appealing to him for the truth of his assertions; and concludes by saying, "If your parents will give me your sister for a wife, I will serve them faithfully according to our custom," which is till she has a child; after which he can take her to his own relations, or live with those of his wife. During the servitude of a young Indian, neither he or his wife has any thing at their disposal; he is to hunt, and that in the most industrious manner; his wife is continually at work, dressing skins, making mats, planting corn, &c. &c. Such are the modes of procuring a wife among the Sauk, Fox and Kickapoo nations; with the Chippewas, Ottawas, and Pottawattamies, a wife is sometimes purchased by the parents of the young man, when she becomes at once his own property; but the most common mode of procuring a wife in all these nations, is by servitude.

"It frequently happens that when an Indian's servitude for one wife has expired, he will take another, his wife's sister perhaps, and again serve her parents according to custom. Many of these Indians have two or three wives, the greatest number that I have known any man to have at one time was five. When an Indian wants more than one wife, he generally prefers that they should be sisters, as they are more likely to agree, and live together in harmony. A man of fifty or sixty years old, who has two or three wives, will frequently marry a girl of sixteen. It but seldom happens that a man separates from his wife. It sometimes happens however, and then she is at liberty to marry again. There are no apparent marriage ceremonies among these Indians.

Punishment for adultery.

"The crime of adultery is generally punished by the Pottawattamies, by the husband's biting off the woman's nose, and afterwards separating from her.

Religion.

"The Pottawattamies have a ceremony in naming their children; which is generally performed when they are about a month old, as follows: The parents of the child invite some old and respectable man to their lodge in the evening, and inform him, that they wish him to name their child on the day following. The old man then engages two or more young men to come to the lodge early in the next morning, to prepare a feast; this feast must be cooked by young men in a lodge by themselves; no other person is permitted to enter, till it is ready for the guests, who are then, and not before, invited. After the feast is over, the old man rises and informs the company of the design of their meeting, and gives the child its name, which he follows with a long speech, in substance as follows: He expresses hope that the Great Spirit will preserve the life of the child, make him a good hunter, a successful warrior, &c. &c. With the Sauks, Foxes, and Kickapoos, this ceremony is not always regarded; they, however, in common with the Chippewas, Ottawas, and Pottawattamies, have a great number of feasts. They all make a feast of the first deer, bear, elk, buffalo, &c. killed by a young man; and even the first small bird that a boy kills is preserved, and makes a part of the next feast. There appears to be a great deal of secrecy and ceremony in preparing these feasts.

"Other feasts to the Great Spirit are frequently made by these Indians, sometimes by a single person, but oftener in companies. They repair to the lodge where the feast is to be made, shut themselves up, and commence beating the drum, shaking the *che-chequon*, (a gourd shell with a handful of corn in it,) singing and smoaking; this is alternately continued from twelve to eighteen hours, during the whole time the feast is preparing. When every thing is ready, the guests are invited by sending to each a small stick or reed. As soon as they arrive, they seat themselves in a circle on the ground, in the middle of the lodge, when one of the guests places before each person a wooden bowl, with his proportion of the feast, and they immediately commence eating. When each man's proportion is eaten, the bones are collected and put into a wooden bowl, and afterwards thrown into the river, or burnt. The whole of the feast must be eaten. If any one cannot eat his part of it, he passes his dish, with a piece of tobacco, to his neighbor, and he eats it, and the guests then retire. Those who make a feast, never eat any part of it themselves. They say they give their part of it to the Great Spirit. They always leave some consecrated tobacco, which they afterwards bury, and which concludes the feast.

"The women of these nations are very particular to remove from their lodges, to one erected for that particular purpose, at such seasons as were customarily observed by Jewish women, according to the law of Moses. No article of furniture used in this lodge is ever used in any other, not even the steel and flint, with which they strike fire. No Indian ever approaches this lodge, while a woman occupies it, and should a white man approach it and wish to light his pipe by the fire of a woman, while in this situation, she will not allow him by any means to do so, saying, that it will make his nose bleed, and his head ache; that it will make him sick.

Burial of the dead.

"When an Indian dies, his relations put on him his best clothes, and either bury him in the ground, or put him on a scaffold; but the former is the most common mode of disposing of the dead. As soon as an Indian dies, his relations engage three or four persons to bury the body. They usually make a rough coffin of a piece of a canoe, or some bark; the body is then taken to the grave in a blanket or buffalo skin, and placed in the coffin, together with a hatchet, knives, &c. and then covered over with earth. Some of the near relations usually follow the corps; the women on these occasions appear to be much affected. If the deceased was a warrior, a post is usually erected at his head, on which is painted red crosses of different sizes, to denote the number of men, women, and children he has killed of the enemy during his life, which they believe he will claim as his slaves in the other world.

"It is frequently the case that some one of his friends will strike a post, or tree, and say I will speak; he then in a loud voice will say, at such a place I killed an enemy, I give his spirit to our departed friend; and sometimes he may give a greater number in the same manner. The friends of the deceased will afterwards frequently take victuals, tobacco, &c. &c. to his grave, and there leave it, believing that whatever they present to him in this manner, he will have in the other world.

"An Indian always mourns for the loss of near relations from six to twelve months, by neglecting his personal appearance, blacking his face, &c. A woman will mourn for the loss of a husband at least twelve months, during which time she appears to be very solitary and sad, never speaking to any one unless necessary, and always wishing to be alone. At the expiration of her mourning she will paint and dress as formerly, and endeavor to get another husband.

Their ideas of the creation of man.

"The belief of these Indians relative to their creation is not very unlike our own. Masco, one of the chiefs of the Sauks, informed me, that they believed that the Great Spirit, in the first place, created from the dirt of the earth two men; but finding that these alone would not answer his purpose, he took from each man a rib, and made two women; from these four he says sprang all red men; that the place where they were created was *Mo-ne-ac, Montreal.* That they were all one nation, until they behaved so badly that the Great Spirit came among them, and talked different languages to them, which caused them to separate and form different nations: he said that it was at this place that Indians first saw white men; that they then thought they were spirits.

"I asked him how they supposed white men were made; he replied that Indians supposed the Great Spirit made *them* of the *fine* dust of the earth, as they knew more than Indians.

Their ideas of a future state.

"They appear to entertain a variety of opinions with regard to a future state. A Fox Indian told me their people generally believed, that, as soon as an Indian left this world, he commenced his journey for the habitation provided for him by the Great Spirit in the other world; that those who had conducted themselves well in this life, met with but little difficulty, in finding the road which leads to their appointed habitation; but that those who had behaved badly, always got into the wrong road, which was very crooked, and in which it was difficult to travel; that they frequently met with broad rivers, through which they had to swim, and in this manner they were punished, until the Great Spirit thought proper to put them into the good road, and then they soon reached their friends, and the country of their future residence, where all kinds of game were plenty, and where they had but little to do, but to dance by night, and sleep by day. He further observed that when young children died they did not at first fare so well. That originally there were two Great Spirits, who were brothers, and equally good; that one of them died and went to another world, and has ever since been called *Mach-i Man-i-to, the Evil Spirit*; that this spirit has a son, who makes prisoners of all the children that die too young to find the good path, and takes them to his own town, where they were formerly deprived by him of their brains, in order that when they grew up they might not have sense enough to leave him. That the Good Spirit seeing this, sent an Eagle to pick a hole in the head of every young child as soon as it dies, and makes its appearance in the other world, and to deprive it of its brain and conceal the same in the ground; that the child is always immediately after taken a prisoner by the Evil Spirit, and kept until a suitable age to travel, when the eagle returns its brains, and then, it having sense enough, immediately leaves the bad spirit, and finds the good road.

"Most of these Indians say, that their deceased friends appear occasionally to them in the shape of birds and different kinds of beasts. A Fox Indian observed, one morning last summer, that the spirit of a certain Indian, who was buried the day before, appeared last night near his grave in the shape of a turkey, and that he heard the noise he made almost all night. I enquired of another Indian, quite an old man, if any of their people had ever returned from the dead. He replied, that he had heard of only one or two instances of the kind; but that he believed they knew what we were about in this world.

"No part of what I have witten is taken from books, but almost every thing has been drawn either from the Indians themselves, or from persons well acquainted with their language, manners customs, &c. &c. On this account I presume it will be the more acceptable.

"The annuities paid by Government to the Sauk and Fox nations appear to be a cause of dissatisfaction among them, in consequence of their not being able to divide and subdivide the articles received, so as to give every one a part. I believe that powder, flints, and tobacco, would be much more acceptable to them than the blankets, strouding, &c. which they have been in the habit of receiving.

"I enclose a list of the nations of Indians who inhabit the upper Mississippi,* and the borders of the great Lakes, showing the names by which they are known among Europeans and by each other; the latter information I have obtained principally from the Indians themselves.

I have the honour to remain
With great respect, Your obdt. servt.
M. MARSTON,
Bt. Maj. 5, Infy. Commandant."

Interview with a Chippewa Chief.

While at Mackinaw, I had an interview with a Chippewa chief, *Au-to-ko-ko-ne-be*, from Grindstone river, *Sheguening*, near Flint river, one hundred and seventy miles from Detroit. He was mourning for his mother. His face was *blacked*, which is the customary token of mourning among this and other tribes. I asked the number of souls in his village. In answer he handed me a bundle of thirty-three small sticks. This is the usual manner in which Indians, in this region, ascertain and communicate their numbers. In the same manner, similar questions were answered by the Ottawas at L'Abre Croche, and by the Menominees at Green Bay.

Pottawattamies, Chippewas and Ottawas.

The following information was furnished by Major Cummings, of the 3d Regt. Commandant at Fort Dearborn, Chicago,† in answer to questions which I gave him at Mackinaw.

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*See this list in the general table.

†In a letter accompanying this communication Maj. C. says, "The Indians appear to be suspicious, that there may be some design in proposing these questions, and refuse to answer. For the little information I here communicate, I am indebted to Mr. Kinzie, who has resided many years among these Indians, as a trader.

"Questions put to the Indians at Chicago with their answers.

Quest. 1*st.* What is the name of your tribe? what its original name? what the names by which it has been known among Europeans?

Ans. There are three tribes of us joined, viz. the Pottawattamies, Chippewas and Ottawas. Since the white people were introduced among us, we are known by these names. Our traditions go no further back.

Quest. 2*d.* What is your number of males, females and children?

Ans. We cannot tell; being so remote from each other, and no wars between us and our neighbors, we deem it unnecessary to take a census of our nations, and no individual considers it a matter of sufficient importance to take the trouble on himself.

Quest. 3d. Where do you live? the extent and soil of your territory?

Ans. (by Pottawattamies.) We live on a large tract of country, west of Detroit, extending to the Mississippi. Our soil we care little about, and take but little pains to cultivate it, hunting being our chief employment.

Quest. 4th. Are your tribes divided and scattered in other parts? and where?

Ans. Not to our knowledge.

Ques. 5th. To what tribe or tribes are you related by language, manners, and customs, or descent or compact?

Ans. (by the Pottawattamies.) The Chippewas and Ottawas speak our language more correctly than any other tribes within our knowledge. Their customs and manners are similar to ours, and we are bound, by compact, to support each other in war and in peace.

Indeed I know of no other way of obtaining a satisfactory knowledge of them; but by a long residence in their country. Their jealousy of every white man, particularly of every *American*,* is such, that they seem inclined to avoid, as much as possible, all intercourse with us. Nor is this to be wondered at, when we consider that the few whites who go among them, are generally of the most abandoned character, whose sole object is to defraud the poor Indians of what little property they possess."

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* Meaning an inhabitant of the United States.

Quest. 6th. Have you any tradition of your ancestors, and of your descent, as a tribe?

Ans. We have none. We know not when our ancestors first came into this country.

Quest. 7th. With what tribes can you converse, and what is the common language in which you converse with them?

Ans. The three tribes above named converse in the Pottawattamie language.

Quest. 8th. What tribe do you call Grand-father?

Ans. We call the Delawares our Grand-father, and sometimes, in derision, we call them Grand-mother.

Quest. 9th. What tribes are Grand-children?

Ans. The Delawares call all the tribes Grand-children.

Quest. 10th. Where is held the great council fire of all the tribes connected with your tribe? At what times do you meet? What business do you transact? How long are you usually together? What are your ~~forms of~~ doing your public business? Do you open or close them with any religious ceremony? if any, what? Who performs the ceremony? How do you address your chiefs in council? By what titles? What is the badge of your tribe?

Ans. Fifty years ago, our great council fire was kindled at the *Miami Rapids*, by the general consent of all the tribes of Indians then residing in the country, and has since been renewed by the British and Indians, at the same place. Since that period, it has been removed to Malden, near Detroit, as the Americans have never called the Indians together, but to consult on peace. This fire has been left in the care of the British and Wyandots, to prevent its going out. The times of our meeting are not stated, but occasional. When our peace is in danger, we call on all the nations to aid us, and the British assist us with their advice, provisions, &c.

We remain no longer together than is necessary to settle our affairs, (and that depends on the nature of the business) as our wants have to be supplied by our friends the British, while together.

Our forms of transacting business are simple; we open our council by smoking a pipe, selected for the occasion, and we address the audience through a speaker, chosen for that purpose, first invoking the Great Spirit to inspire us with wisdom sufficient to enable us to give the sense of our discourse to the audience, and then the subject follows.

We open our council in the name of the Great Spirit, and close with the same.

We address our Chiefs and Council by the terms, Brothers, Chiefs, and Warriors, and lately, Young Men.

At the commencement of the late war, when the Chiefs were called on to raise the hatchet against the United States, in favor of the British, they, (the Chiefs,) declined. The British then took the power from the Chiefs, and gave it to the Warriors and young men, who readily accepted it. Since this time they are always called in council.

Our tribes take their badges from parts of some insect, animal, fish, or fowl; as bear, fin, tendon, &c. Those of the fish are one tribe; of the beast another; of the fowl another, &c.

Quest. 11th. What ceremonies have you at the burial of your dead?

Ans. These vary. We bury by putting the body under ground, in a coffin, or wrapped in skins; sometimes by placing it in trees, or standing it erect, and enclosing it with a paleing. This difference arises generally from the request of the deceased, or dream of a relative. We place with the dead some part of their property, believing that, as it was useful to them during the present life, it may prove so in that into which they are gone.

Quest. 12th. What are your ideas of the state of the dead?

Ans. We expect a better world than the one we leave; one where there is no labor; plenty of game, and where we shall join our departed relatives. We believe there is no end to this happiness.

Quest. 13th. Do you believe that the soul lives after the body is dead?

Ans. We do; and that it does not leave this world till its relatives and friends feast, and do brave actions, to obtain its safe passport.

Quest. 14th. Do you believe there is a place of happiness and of misery?

Ans. We do. The happy are employed in feasting and dancing. The miserable wander about in the air, without the pleasure of feasting or dancing with their friends.

Quest. 15th. What entitles a person to the place of happiness, and what condemns a person to the place of misery?

Ans. To be entitled to the place of happiness, a man must be a good hunter, and possess a generous heart. The miser, the envious man, the liar, and the cheat, are condemned to the place of misery."

Indian customs.

Devil's River falls into Fox river, about one hundred and twenty miles above its mouth in Green Bay. In passing the mouth of the river first named, Indians, as soon as they come in sight of it, drop their paddles; one begins to speak, and continues till they are opposite the entrance, when they strew the water with tobacco, feathers, painted hair, &c. then chaunt a hymn, and resume their oars.

On Illinois river, two hundred and eighty miles from its mouth, one hundred and twenty from Chicago, near its bank, is a large rock, whose top resembles the figure of a man. The Pottawattamies, passing this rock, stop and spend several hours in acts of devotion.

Catholic Missionaries.

The Rev. Father Meurain died at Praire du Rocher, forty-five miles below St. Louis, fifteen above Kaskaskias, on the Mississippi, in the year 1778. He was the last of the Jesuits in this country. He was ordered home; but at the request of the Indians he returned and died with them. He was a very learned man, and has left a valuable Library, and a manuscript Dictionary of the Indian and French languages, in twenty-four volumes. He was Missionary to the Illinois Indians, and was respected and beloved by them, as a very pious and faithful missionary.

The two last Jesuit Missionaries at Mackinaw and L'Abre Croche, were Fathers Le Franc and Du Jaunay, who were sixty years in this country.

Welsh Indians.

Father Reichard, of Detroit, from whom I received the facts just stated, informed me at the same time, that in 1793, he was told at Fort Chartres, that twelve years before, Capt. Lord commanded this post, who heard some of the old people observe, that *Mandan Indians* visited this post, and could converse intelligibly with some Welsh soldiers in the British army. This hint is here given, that any person who may have the opportunity, may ascertain whether there is any affinity between the Mandan and Welsh languages.

App. W- Rep. p. 32.

In 1708, there lived in N. Carolina, near the settlements, and had intercourse with them, the following Indian tribes, viz:—

Tuscarora, warriors, in fifteen towns,	1,200
Waccon, in two towns,	120
Maramiskeet,	30
Bear river,	60
Hatterus,	16
Neus, in two towns,	15
Pamlico,	15
Meherring,	50
Chowan,	15
Pasquotank,	10
Poteskeet, (Currituck,)	30
Nottaway,	30
Connamox, two towns,	25
Jaupim	2
Total Warriors,	1,608
Admit that there are five persons for each warrior,	5
The whole number of souls would be	8,040

It is not known that any of these Indians remain in N. Carolina, and but few, except the emigrant Tuscaroras, in N. York, any where else.

App. X. Rep. p. 32. CREEK, OF MUSKOGEE INDIANS.

This nation, among the most numerous on this side of the Mississippi, has long been in high renown among white people, as well as Indians. It is composed of various bands, or tribes, who, after a series of destructive wars, united against the Choctaws. The names of these tribes were Apalaches, Alibamas, Abecas, Cawittaws, Conshacks, Coosas, Coosactees, Chacsihoomas, Natchez, Oakmulgees, Oconees, Okohoys, Pakanas, Taensas, Talepoosas, Weektumkas, and some others. Their union rendered them victorious over the Choctaws, and formidable to all the other tribes. Their whole number, in 1786, amounted to 17,280; of whom 5,860 were fighting men. They are a well made, hardy, sagacious, and politic people; extremely jealous of their rights; and averse to parting with their lands.

In 1796, Col. Hawkins was appointed superintendant of Indian affairs, south of the Ohio. Great praise is due to this gentleman for his judicious, benevolent, and persevering exertions to meliorate the condition of these Indians. He spent most of his time, from the period above mentioned, till his death, in drawing them off from a savage state, and in introducing among them the various arts of civilized life. His successor in office, David B. Mitchell, Esq. has pursued the steps of his predecessor. Till the late destructive war with them, they were fast advancing in useful improvements. This war has alienated them from the white people, and lessened their inclination to receive instruction. They, however, now cultivate tobacco, rice, maize, potatoes, beans, peas, and cabbages; and raise plenty of peaches, plums, grapes, strawberries, and melons. They have abundance of tame cattle, hogs, turkies, ducks, and other poultry. The loom, the wheel, the anvil, and many other mechanical implements, are usefully established among them; and some of their children are now regularly taught reading, writing, and arithmetic.

The country which they formerly claimed, extended from Florida to lat. 34° N.; and from the Tombigbee to the Atlantic ocean; they have successively ceded most of their lands by different treaties, to the state of Georgia. Their principal towns lie in lat. 32° and lon. 11° 20′ W. from Philadelphia. They are settled in a hilly, but not mountainous, country. The soil is fruitful in a high degree; and well watered, abounding in creeks and rivulets, whence they are called the *Creek Indians.* Their present number is given in the table.

Col. Hawkins made a manuscript grammar of the Creek language, which is said to be in possession of Mr. Jefferson.

Some movements were made several years since, by the Georgia Baptist Association, under the patronage of the late Gov. Rabun, to establish the means of instruction among these Indians, of the progress and success of which, no information has been received.

For an account of the Cherokees in Georgia, and the neighboring States, see this App. Aa. p. 152.

App. Y. Rep. p. 33. Florida.

The following description of a part of *East Florida*, and of its white and Indian population, is from manuscript communications of the intelligent *J. A. Peniere*, Esq. late Indian Agent, stationed in this Territory, to Gen. Jackson, and the Secretary of War.

St. John's River and its Borders.

Picolata, 15th July, 1821.

"I again ascended the St. Johns river, which, as it appeared to me, is only a long and wide bay. At about two hundred miles above its mouth, I found scarcely forty dwellings on both its banks. I again went up more than fifteen miles above the last plantation southerly. I saw scarcely five or six Spanish families, and as many laboring farmers. The rest live in the greatest idleness. Fish, which is abundant in this bay, game, cabbage trees, milk, tortoises, oranges, and a little Indian corn, constitute the living of the half breeds, or *demi Indians.*

"Seven years ago, some self styled patriots committed great ravages among the Europeans and Friendly Indians, in this part of

Florida. Almost all the houses were burnt; the domestic animals killed, and the slaves carried off. The ruins seen, wherever there were settlements, go to prove these facts.

"For about one hundred and fifty miles, the St. John's affords the finest navigation. There are constantly two fathoms of water from the bar or mouth, to the south-eastern extremity of Lake George, which is about sixty miles in circumference.

"Here there is a shoal, where there are but four feet of water found, but some miles above, the arms of the river re-unite, and form a wide and deep channel. Steam-boats and keel-boats, of less than four feet draft, can, at all seasons, easily go from Savannah to the last lake of St. Johns, (more than five hundred miles,) without going out to sea. Natural canals, every where along the Islands, or rather *islets*, favor this fine navigation.

"The long bay of St. John's, which never overflows, presents charming views on every side. Its gentle course admits the growth of an infinite number of natural flowers on its banks, and some floating plants, whither innumerable alligators retreat for refuge and enjoyment. Their *skins*, within a few years, have become an object of trade.

"Almost all the lands situated east, between St. Johns and the ocean, are slightly rising, and intersected by marshes, or stagnant creeks. Some herds, of course, are seen; some small Indian horses, too weak for draught; some hogs, and but very little cultivated land.

"Water, fit for drinking, is every where met with, at the depth of five or six feet. This long tract of land is almost level. I do not think it is twenty feet above the level of the spring tides. What proves this, is, that the ebb, which is seven feet at the bar of the St. Johns, is perceivable as high as the great lake, (lake *Jackson*,) which is two hundred miles distant.

"These light lands are not suitable for Indian corn. The best produces scarcely twenty bushels per acre. Indigo, cotton, madder, sugar cane, the mulberry tree, the date, the olive, the pomegranate, the almond, the Madeira vine, the coffee tree, beyond the twenty seventh degree; the lemon, and above all, the orange trees, thrive well, on choosing suitable soil and exposure. The swamps, situated on the north of the Floridas, would furnish kali for a rich and abundant manufacture of Soda.

Population.

"It appears certain, that the Floridas have never been well peopled. Some deserted plantations and ruined villages are visible, but according to the information I have been able to procure, this country has never contained ten thousand souls, white population, and at present does not contain more than five thousand.

The Island of Amelia, Fernandina, and Talbot Island,	400
Nassau river, and St. Mary's river, south, -	220
St. Augustine, - - - - -	2,600
St. John's bay or river, - - - -	260
Between the St. Johns and the ocean, -	250
Southern points of the Floridas, (five families,)	30
Pensacola and its environs, - - -	800
	4,560

"The population of the Indian Tribes, known under the collective name of *Creeks*, composed of six others, designated by the names of *Mickasauky*, *Souhane*, *Santa-fe*, *Red Stick*, and *Echitos*, in time past, furnished one thousand two hundred warriors, which, at the rate of five to each warrior, would give a population of six thousand souls.

"The nation, known by the name of *Seminoles*, is composed of seven tribes, which bear the names of *Latchione*, *Okleouaha*, *Chokchaitta*, *Pyaclekaha*, *Fatehonyaha*, *Topkelake*, and one other. There are besides, some remains of ancient tribes, known by the names of *Outchis*, *Chias*, *Cana aks*, but they consist of only a few straggling families. There is, also, on the frontiers of Georgia, another tribe, called *Lahouita*, which raised one hundred or one hundred and fifty warriors, under Mackintosh. Seven years ago they waged a barbarous warfare against the whites and Seminoles, who detest them.

"We must add to this enumeration, which will make the Indian population amount to more than five thousand souls, fifty or sixty negroes, or mulattoes, who are maroons, or half-slaves, to the Indians. These negroes appeared to me far more intelligent, than those who are in absolute slavery, and have great influence over the Indians.

"I have had several conferences with three Chiefs, who promised to bring several others with them from above Lake George. I waited for them ten days, in vain. They sent me word that they would come to Picolata. I prayed the Chief of the Chiefs, (Georges,) thrice, to go for them, but they have not arrived. They are very mistrustful, very poor, very lazy, and very great beggars. They love the English and Americans very little.

I have neglected no means of contradicting reports, which were spread among them; for instance, that two thousand troops are coming by your (Gov. Jackson's) order, to drive them off, and take from them their slaves and cattle.

"There is another kind of mistrust, especially among the Spaniards. They say, that when the Americans become more numerous in the Floridas, they (themselves) will be treated as slaves. I think I have observed that the fear of seeing order and justice restored, is what they most dread. There are no schoolmasters among the Spaniards. They are very ignorant, and superstitious in the extreme. Although the greater part of the population is English or American, scarcely any intelligent or industrious men are to be found. They are fugitives, deserters, or smugglers. It will be difficult to form a prudent determination, with respect to the maroon negroes, who live among the Indians, on the other side of the little mountains of Latchioua. Their number is said to be upwards of three hundred. They fear being again made slaves, under the American Government; and will omit nothing to increase or keep alive mistrust among the Indians, whom they in fact govern. If it should become necessary to use force with them, it is to be feared the Indians would take their part. It will, however, be necessary to remove from the Floridas, this group of lawless freebooters, among whom runaway negroes will always find refuge. It would, perhaps, be possible to have them received at St. Domingo, or to furnish them with the means of withdrawing themselves from the United States.

"There was formerly in the St. John's, two small fortifications, of which there still remain some traces. The first was at St. Nicholas, and the second at Picolata.

"Picolata, situated at about eighty miles from the mouth of the St. John's, appears to me a very suitable position for a military post, under command of a good officer.

"This place is in the midst of the white population, twenty miles from St. Augustine, and in front of the land occupied by the tribe of Latchiouas. Here was formerly an English factory, protected by a low square tower, (in which twenty soldiers might manœuvre,) and a small piece of cannon. Here is still part of a wall, seventeen feet wide, by eighteen feet high. The establishment of a factory appears also to me indispensable, to prevent rapacious traders from carrying disorder among the Indians, by selling them strong liquors, in what quantities they may please. It will be impossible to put the American laws in force among the Indian nations, if the Government does not establish a military post, with a factory, under the direction of an intelligent and judicious man.

"The little city of St. Augustine contains many public edifices, which are falling into ruins. It is for the public interest to sell all the buildings, which are not necessary for public service. The fort, a barrack, the powder magazine, a prison, a court-house, and a dwelling for the governor, should alone be reserved."

[Signed] J. A. PENIERE.

The death of this Indian Agent, shortly after the above was written, was a serious loss to the Indians, and the country. He was a foreigner, of education and refinement, attached to his adopted country, particularly to Indians, for whose civilization and happiness he suggested many good plans, and devoted several years of his life. His loss is well supplied by his successor, Capt. *John R. Bell*, whose intention it is, with all practicable speed, to collect the Seminole Indians in a body, on the Appalachicola river, or some other eligible spot, and to plant an Education Family among them.

App. An. Rep. p. 83. *Cherokees.*

The body of this nation is in the north-west part of Georgia, and a few in the north-east part of Alabama, and the south-east part of Tennessee. The tract of country belonging to the Cherokees, before their late cessions were made to the United States, was 250 miles, greatest length, and from 100 to 150 broad, comprising about 24,000 square miles, generally of an excellent soil, in a fine healthy climate, variegated with mountains and plains, watered by the Tennessee, and its northern and southern branches, and the head branches of some of the rivers that pass into the gulf of Mexico.

The population of this country, by actual enumeration of the Agent in 1809, was 12,395 Cherokees, half of whom were of mixed blood; besides 583 negro slaves, and 341 whites, total 13,319. They have since increased to 14,500 souls. They had property in horses, cattle, sheep, ploughs, mills &c. estimated at about $571,500. They had at the above period, 65 villages and towns. A part of this tribe, about 3000, in 1818, migrated and settled on the Arkansaw river, in Arkansaw Territory. Others of this tribe had gone thither before them, and the whole number, as given by Gov. Clark in 1819, was 6000. In 1805, by the treaty of Tellico, and by another treaty of March, 1819, a part of their lands has been ceded to the United States; in which were made for particular purposes, a number of *reservations* of land; in the latter treaty, a reserve of a tract, equal to twelve miles square, as a *school fund* for the Cherokee nation, to be sold by the United States, in the same manner as they sell their own lands, and the proceeds vested, under the direction of the President, of the United States, in the most productive stocks; the income to be applied by the President, in the manner which he shall judge best calculated to diffuse the benefits of education among the Cherokees, on this side of the Mississippi. By these treaties, a part of their territory, north of the Tennessee, and east of the Chatahouche, has been ceded to the United States.*

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* The boundaries of this cession are as follows. "Beginning on the Tennessee river, at the point where the Cherokee boundary with Madison county

The character of the Cherokees for courage, fidelity, hospitality, and cleanliness, stands high. They are generally of a fine figure, as to their persons, polite in their manners, and fond of learning and improvement in the arts. They are said universally to believe in the being of God, call him the *Great Spirit*, whose attributes are goodness and power. They never profane the name of God in their own language. They have no words to express such profanity.

In 1801, a mission establishment was made among these Indians at Spring-place by the Moravian Brethren, of which an official account follows:—

Spring Place, Cherokee Country, 13th *Nov.* 1819.

To the Honourable the Secretary
of the War Department, Washington:—

Honored Sir,

In answer to the circular of the Department of War, of the 3d Sept. last, I have the honor to report:—

That the missionary establishment of the United Brethren among the Cherokee Indians, is located at Spring-place, the situation of which is three miles east of the Connesaga river, near the

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in Alabama joins the same: thence, along its main channel, to the first hill which closes in on said river, about two miles above Hiwassee Old Town; thence, along the ridge which divides the waters of the Hiwassee and Little Tellico, to the Tennessee river, at Tallassee; thence, along the main channel to the junction of the Cowee and Nanteygalce; thence, along the ridge in the fork of said river, to the top of the Blue Ridge; thence, along the Blue Ridge, to the Unicoy Turnpike Road; thence, by a straight line, to the nearest main source of the Chestatee; thence along its main channel, to the Chatahoochee; and thence to the Creek boundary." The islands in the rivers named, except Jolley's island in Tennessee, belong to the Cherokees.

The tract equal to twelve miles square, to constitute a School Fund, "commences at a point formed by the intersection of the boundary line of Madison county, already mentioned, and the north bank of the Tennessee river; thence, along the said line, and up the said river, twelve miles."

public road, which leads from Georgia to West Tennessee. The establishment was begun in the year 1801, at that place, and has ever since been continued thereat. Since the commencement of the establishment up to this present time, between sixty and seventy youths, of both sexes, have been educated, in reading, writing, and Arithmetic, and some have had instruction in English grammar and geography. Some of the female youth have been instructed in spinning, sewing, knitting and marking, so that at the present time, they can manufacture their own stockings, and these of their families. Even some of the boys have learned to make up their clothing. Formerly, when farming was carried on here, the boys, between schools, were employed in agricultural labors. This business has for some years past been interrupted for want of assistants. Some of the boys, have also learnt the art of drawing, to a good degree of perfection. At the present time, but five boys are in the school, but more are shortly expected, all of whom are, or will be, instructed in reading, writing, arithmetic, and perhaps in some more branches after they shall have obtained a competent knowledge of the former. Our main object being the preaching of the gospel, and to be instrumental in the turning of the natives from darkness to light—all, both old and young, are instructed in the christian religion, as revealed in the Bible. The Cherokee church here, consists now of nine members, all genuine christians, who show their faith by their deeds. Besides dwelling houses for ourselves and visitors, we have lately been at the expense of erecting a commodious meeting and school house. The scholars have all been, and are now maintained by the society

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The above cessions satisfy, in full, all claims of the United States, on the Cherokee nation, for the lands on the Arkansaw, granted in 1817 by the United States to the emigrants from said nation, to the Arkansaw Territory.

All improvements on the lands ceded as above, are to be paid for by the United States, according to the Treaty of July 8th 1817. The treaty stipulates, also, the "allowance of a reservation of 640 acres to each head of any Indian family residing within the ceded territory, those enrolled for the Arkansaw excepted, *who choose to become citizens of the United States*, in the manner stipulated in said Treaty." This article holds out to these Indians, the privileges of citizen-ship of the United States, and encouragement to avail themselves of these privileges.

of the United Brethren, and so are the missionaries. The directors of that society have no funds. The necessary expences are defrâyed by semi-annual collections, made of the members of the society. At the present time only Mrs. Gambold* and myself are engaged in the work, but we are in hopes of assistance when the school may be enlarged.

For a nearer developement of the funds, the plan, the prospective extent, the aid, and of all such matters as relate to the subject, I beg leave to refer you to the directors of the Society of the United Brethren for the Southern states, residing in Salem, Stokes county, North Carolina, who may, and will give you a more full statement.

I have the honor to be, &c. &c. &c.
(*Signed*) JOHN GAMBOLD.

A yearly allowance of $250 has been made to this school by the Department of War, from the general fund of the Indian Department, in the way of erecting buildings, &c. with a promise of paying two thirds of all building expences which may hereafter become necessary.

To this official letter, I subjoin the following more particular account of the progress of improvement under this oldest establishment among the Cherokees, copied from the first number of "The United Brethren's Missionary Intelligencer."

"At present only that portion of the Cherokee nation, which is confessedly the most indigent and degraded, continues to live in towns. The greater and more respectable part live on their plantations, and thus acquire those habits of industry and sobriety, which are uniformly counteracted by their congregating together. Hence it has become a principle of sound policy in the government of the United States, to employ all its influence to wean them from that habit, and to encourage the plantation system. The most beneficial consequences have already resulted from it. Much will therefore in future depend upon the visits of the missionaries in the dispersed families, and this will become the chief means of discharging their duties to the new converts. Brother Gambold remarked, as a circumstance uncommonly favorable, that so great a portion of those who have already become believers, consists of mothers of families, because they, according to the manners of the Cherokees, exercise the principal influence on all the other members of a family, both as to external arrangement, and their way of thinking. Most striking results have already become apparent, giving well-founded hopes of an important advancement in the work of the Lord among this nation.

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* Mrs. Gambold, a lady of thorough education, and distinguished piety and worth, has since died.

Respecting this divine work in the hearts of those, whom the Spirit of God had awakened during the above period, the verbal communications of Brother Steiner, and the letters of Brother Gambold, assured us, that it was truly astonishing and continued to spread. The grace of our Lord having become conspicuous even among such, as did not understand English, our first baptized Brethren and Sisters, and especially Charles and William Hicks, and Sister Crutchfield, were extremely active in imparting to them that instruction which they stood in need of, by indefatigable exertions in translating the words of the Missionaries, and by their own experimental comments. It was edifying and pleasing to observe, how zealously they were engaged in thus assisting the Missionaries, both when their countrymen attended at Spring-Place, and when they visited each other at their homes. It even happened, that Major Ridge, a very sensible and respected Indian, although candidly confessing, that for his own part he could not yet resolve to devote himself to Jesus, made himself most useful, by employing his talents and knowledge of both languages, to assist in the instruction of his own wife, who is become a true christian. He expressed his joy at her conversion, and added, of his own accord, the warmest exhortations of perseverance in the truth she had found, accompanied by a hope that his own time would likewise come. No less agreeable and remarkable was the circumstance, that many of those who had learnt to read at Spring-Place, read diligently out of the Scriptures to those who had not had this advantage, explaining what they had been taught, although they themselves seemed not yet to be partakers of the grace of

God in their hearts. At festival seasons, and indeed on most Sundays, numbers, expressing their desire to know their Saviour, and obtain through His merits the forgiveness of their sins, resorted to Spring-Place, where they were instructed as well as circumstances would admit, with evident proofs of the power of the gospel. The missionaries testified with joy and wonder, that frequently, without their being conscious of having been instrumental therein, the Spirit of the Lord awakened souls, perhaps through the reading of the Scriptures by a child in a family, or in some unknown way, who then came to them, full of eagerness to be instructed; and it was truly astonishing what a degree of useful and truly christian knowledge and conviction, had been acquired by some, notwithstanding the imperfection of the means of instruction. A proof of the hunger of souls for spiritual nourishment was afforded by the zeal, with which the Indians made use of every opportunity of hearing the Gospel, though most of them live thirty, forty, and more miles from Spring-Place. This was particularly remarkable at such times, when the congregation approached the Lord's table, and when baptisms took place, which happened several times in the course of the year. On the 14th of November 1819, the new church was solemnly consecrated, during the time of Brother Steiner's visit, when nearly all were present who had hitherto been admitted to the Church, or expressed a desire to become believers, besides a number of others; and the presence of the Lord was sensibly felt upon that occasion. Christmas and Easter were no less distinguished by a powerful manifestation of the grace of God, and it was remarked concerning the latter festival, that some distant converts, although they took all possible pains, and travelled more than sixty miles backwards and forwards to inform themselves, missed the time, because they could not meet with any one, even among those that were able to read, who understood the numerical figures, which rendered both almanacs and text-books* useless in this respect. The letters, which Brother Hicks and Sister Crutchfield wrote to us, from time to time, bore testimony to their growth in grace and knowledge, and to their gratitude for the benefits conferred on them.

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* A selection of texts for every day in the year, is annually printed for the use of the Brethren's Congregations.

In the course of a year, nine persons were added to the Church by baptism, so that our little flock of believers now consisted of fourteen persons, besides those, in whose hearts there was an evident work of the Holy Spirit."

The latest intelligence received from this establishment is in the subjoined letter from Rev. *John Renatus Schmidt*, missionary at Spring-Place, dated Dec. 10, 1821.

"You have probably learnt before now, that I was favoured on the 14th of October, to baptize sister Nancy Hicks, wife of our brother Charles Renatus Hicks, under a lively sense of the gracious presence of our Lord. Our School increased greatly, in the course of the summer; we now have nineteen children, sixteen boys and three girls, all of whom are hopeful subjects. On the Lord's day, and the festivals of the Church, I frequently have quite a respectable number of hearers, Indians, half-breeds, blacks, and sometimes whites. I cherish the fond hope, that our Divine Master will cause the seed, here sown in weakness, to spring up in his own good time, and bear much fruit."

In 1803, the Rev. *Gideon Blackburn*, a respectable and enterprising minister of Maryville, Tennessee, projected a plan for the improvement of this nation, to which he obtained the sanction of the government of the United States, and of the Indians themselves, and in fulfilment of it, opened a school in the spring of 1804, by appointment of the committee of missions, of the General Assembly of the Presbyterian Church, which he continued with uncommon zeal, ingenuity and perseverance, and with great success, for four or five years, till his means were exhausted, and he was constrained to abandon his enterprise. He had at one period, eighty scholars, who were clothed, fed, and taught, at his expense. His labors have not been lost. They have helped to prepare the way for the enlarged and more permanent establishments since made.

Establishments of the American Board of Commissioners for Foreign Missions, among the Cherokees and Choctaws.

The public, through the medium of the numerous periodical works of the day, have already been made familiar with these Establishments, probably the best organized, the most efficient, and successful, of any hitherto instituted for the benefit of our Indians. Experience has tested their wisdom. They have been models according to which other Societies have since made their Establishments, and will be, doubtless, with some improvements, models for future establishments of the kind.

On these accounts I feel justified in extending this article to a considerable length, for the purpose of giving a full view of the plan on which these establishments are formed, of their operations and results.

The first establishment made by this Board in 1817, was in the district of Chickamaugah, in the State of Tennessee, on a creek of this name, which runs into the Tennessee river. The village, comprising the buildings and improvements belonging to the establishment, received, at its commencement, the name of BRAINERD, from an affectionate respect to the memory of that best of missionaries, and of men, Rev. DAVID BRAINERD. It is on the southerly side of the Tennessee river, six miles distant in the nearest course, fifteen as the creek runs, on which it stands, and which is boatable to the village; 140 miles south-west of Knoxville, seven east of the Lookout mountain; 100 east of Huntsville; 155 north-west of Athens, in Georgia, two miles north of the north line of Georgia. The buildings, erected at the expense of the government of the United States, previous to 1819, were, a mission-house, a school-house, dining hall, and kitchen, and several smaller buildings, with a grist mill.

The school, in May 1818, consisted of forty-seven scholars, Cherokees; and was taught on the Lancastrian plan, and the progress of the youths in their studies, at this period, was highly creditable to themselves, and to their instructors, and very gratifying and encouraging to their patrons, and to the public. A considerable tract of excellent land is attached to this establishment, and about fifty acres of which were under productive cultivation.

The beginning of August, 1821, the number of scholars belonging to the school at Brainerd was one hundred and two, sixty-two boys and forty girls. They have generally been healthy. Prospects, with a few exceptions, were never more flattering than at that time. Several of their pupils had become hopefully pious; and others very thoughtful and serious.*

Regulations of the Schools, adopted Oct. 1820.

Resolved, That the principal teachers of the schools at this place have charge of all the clothing, books, &c. sent out for the use of the mission; that all applications for any of the said articles, by any member of the mission family, either at Brainerd, or any of the local schools, be made to one of them; that they keep an accurate account of all articles given out, in a book reserved solely for the purpose; and that a copy of the account of articles sold, or given out, to any member of the mission family, or to the local schools, be given to the Treasurer of this mission, to go up to the Treasurer of the Board, with our regular account.

Resolved, That we deem it important, that a female teacher be provided for the school at Taloney to take charge of the girls.

Resolved, That at each general meeting, the teachers of the local schools shall report the whole, and the average, number of scholars at their several schools,—their classes, and improvement from the time of the last general meeting; and that the same be entered by the Secretary in a book kept for that purpose. Also, that each teacher report, at the same time, the general state and prospects of religion and civilization, at his station.

Resolved, That our general meetings be held semi-annually, viz. on the Saturdays after the second Wednesdays of October and April, and that the order of said meeting shall be as follows:

1st. Preparatory lecture on Saturday. 2d. Sermon and communion on the Sabbath. 3d. Examination of the schools in this place on Monday. 4th. Meeting for business conducted as follows: First, read all communications, relative to the concerns of the missions from the Corresponding Secretary and Treasurer of the Board, which may have been received since the last general meeting, and all resolutions passed in the meetings for business at Brainerd. Secondly: The teachers of the local schools make their reports. Thirdly: The business of each local school, in alphabetical order. Fourthly: General business of the mission.

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* The Rev. Mr. Hoyt's letter.

Resolved, That, with the approbation of the Prudential Committee, there be a semi-annual vacation of three weeks, to commence at the local schools, on the Saturdays after the first Wednesdays in October and April, and at this place the day after examination.

Encouraging Fruits.

The following letter, (Oct. 1820,) was sent to the Education Family at Brainerd, by the Chiefs at *Creek Path*, where the Rev. Mr. Butrick was establishing a school.

"*Friends and Brothers*,

"We are glad to inform you, that we are well pleased with Mr. Butrick, who has come forward as a Teacher to instruct our people. We believe he does discharge his duty; and we hope his coming will be of great advantage to our people. Our wish is, that you may prosper throughout our nation, in your laudable undertaking. It is out of our power to see you, in any short time, on account of the National Council, and other business we are obliged to attend at this time. It is our wish that the school should continue at this place. Mr. John Brown, sen. will deliver this, who will present you our hands in friendship. We hope we shall see each other before long. We are glad to see our children advancing so well. We conclude with our best respects."

WAU-SAU-SEY, *Bear-meat*, Speaker.

The National Council met near the residence of Maj. Ridge, Oct. 1820. Mr. Chamberlain lodged at Maj. Ridge's, (who has a very promising son at Cornwall school,) and attended the Council—"Major Ridge says, he can never be thankful enough to the Missionaries for providing a way for his son to receive an education. He wishes him to stay at Cornwall until he gets a *great ed-*

ucation; and he hopes the Lord will give him a good heart, so that when he comes home, he may be very useful to his nation."

The Council have made a law to compel parents to keep their children at school, when once entered, until they have finished their education, or to pay all expenses incurred for clothing, board, and tuition. They have also given the Superintendants of each Education Family, authority to take out of their schools such children, as they shall think proper, and, with the consent of their parents, put them to such trades, as are attached to their establishments; and when such children have learned a trade, they are to be furnished with a set of tools *at the expense of the nation.*

Official Report of the Secretary of the American Board, to the Secretary of War, Nov. 3, 1819.

"Our establishments, actually commenced in the Indian country, are three; one at *Brainerd*, and one at *Talloney*, in the Cherokee nation; and one at *Eliot*, on the Yalo Busha, in the Choctaw nation. The establishment at Brainerd was commenced, or rather ground began to be cleared, in January 1817. The first tree for that at Eliot, was felled in August 1818. At Talloney, the beginning was made only a few weeks ago.

In the Cherokee nation, we have seven men and seven women devoted to the service for life; and three young men, of excellent promise, who probably will engage for life; besides hired laborers. Of the men, three are ordained missionaries; four are well qualified for instructing; and all are men of sterling character, capable, industrious and cheerfully and ardently engaged in promoting the benevolent design. The women are of like spirit and character. Great care, indeed, is taken, that none of a different spirit and character be employed. The company possesses theoretical and practical knowledge of agriculture, carpentry, smithery, coopering, tanning, tailoring, and several other trades; and to these various occupations expect to apply themselves, as shall best serve the purposes of the establishments.

In the Choctaw nation we have five men and four women, on the same principle of life-engagement with those in the Cherokee; and four more men, now under appointment, will soon be sent to the station, with, probably, as many women. This company will not appear to disadvantage in comparison with the other. The Rev. Mr. Kingsbury, whose name is well known, is at the head of it; and one of the members is a respectable physician.

At Brainerd, about one hundred Cherokee youths and children of both sexes, are lodged, fed and instructed, and in considerable part clothed, at the expense of the establishment. Besides being taught the various branches of school education, they are exercised regularly in various labors, and made acquainted, generally, with the rural and domestic arts.

The establishment at Elliot is upon the same plan, and already enrols about sixty Choctaw pupils.

At Talloney, the preparations are not yet in sufficient forwardness for the school to be opened.

We have sent out two missionaries, who are now on their way to the Cherokees of Arkansaw, and are soon to be followed by others, for an establishment there, similar to those already described.

Besides the establishments in the Indian nations, we have a school at Cornwall, Connecticut, instituted for the purpose of educating youths of Heathen nations, with a view of their being useful in their respective countries. This school commenced in May, 1817. The number of pupils is at present about thirty; fifteen of whom are Indian youths, of principal families, belonging to five or six different Indian tribes; several of these last receive an allowance from the government; and I beg to commend them all to the favor of the President, as very promising youths, in a course of education, which will qualify them for extending influence, and for important usefulness, in their respective nations. They, as well as the pupils in the schools in the nations, are exercised in various labors, and inured to industry; and the school comprises most of the branches of academical education, and is under excellent instruction and government.

It is our desire, and our purpose, to proceed in this general system, to as great an extent as our means will admit. The nations of the South West, the Cherokees on both sides of the Mississippi, the Choctaws, and the Chickasaws, particularly engage our earnest attention. We intend, as soon as possible, to commence establishments in two other districts of the Choctaw nation, and in the Chickasaw country. They have earnestly besought us; we have pledged ourselves to them; and they are impatiently expecting the schools. The Choctaws, especially, have not only testified a strong desire for the extension of our system in their country; but have also shewn a wonderful liberality towards the object, an account of which, as I am informed by the agent, Col. McKee, has been officially communicated to your department.

We wish by all means, to meet these favorable dispositions as early, and as fully as possible; and in this we persuade ourselves that we shall have the kind approbation of the government.

We are deeply and very gratefully impressed with the kind and liberal manner in which our plans and operations for the benefit of the Aborigines, have been regarded and aided by the government."

Important suggestions on the organization of Education Families.

The following is extracted from an address to the Education Families among the Choctaws, from the Rev. Dr. *Worcester*, while at Mayhew, among the Choctaws, in the spring of 1821, shortly before his lamented death.

"The mission among the Choctaws is one. It is designed to occupy different stations, and to be in different divisions;—all to be under a great superintendency. Each primary establishment is to have a head, or rector, who is to be also an ordained minister. The work, besides, is to be divided into several parts, and to be assigned to different persons, according to their respective qualifications. You are all indeed brethren, and are always to regard yourselves as such. Nevertheless there are, and must be, distinctions of a very important kind. So it is in the church. It has its distinctions of office—of labor and service—order and subordination—distinctions according to the will of God. Besides the general principles of the Bible, which imply order and subordination, there are several chapters in the Epistles on the subject.

This order is of no less importance on missionary ground, than elsewhere.

"Husbandry is a secular business in common life. But here husbandry is to be considered in a different light. The missionary farm should be regarded as the farm of the Lord; and those, who labor here, are to labor as for him, every day, and every hour. All, who are thus employed, are as really his servants, as the missionary. And they should shew cheerfulness in this labor; as for him, every day, and every hour. All, who are thus employed, are as really his servants, as the missionary. And they should shew cheerfulness in this labor; as much so, as if they were laboring for themselves."

In the several departments of the work, that of a steward is a very important one. I know not exactly how much is assigned to this office. It is not important to know, in reference to the remarks I shall make. The Steward will be Treasurer, and have the management of the money. This is an important office. The Stewardship, in connexion with the whole concern, gives it a still greater importance.

The department of husbandry is an important one, as a means of supporting the mission. In this respect it must become a great resource. The missions must depend much upon it. The children are to be educated in reading and writing, and all the arts of civilized life, on missionary ground. They are not taught at home. Every thing is to be learned here. They are both to be instructed and inured to labor. They must be made acquainted with husbandry and the labors of the field. This is a leading object.

"You are ever to teach the children in the house—in the field—and by the way. You must teach them, that there is another and a better kingdom. This must be more sacred territory than is found in Christian communities. It must be here, as in Otaheite, where every thing assumes at once a Christian character."

These sound observations, worthy a dying man, are to be regarded as applicable to all Education Families, established among Indians.

Baptist Establishment among the Miamies, Ottawas, and Cherokees.

Extract of a letter from the Rev. Dr. Staughton, Corresponding Secretary of the American Baptist Board of Commissioners for Foreign Missions for the United States, at Philadelphia, to the Secretary of War, August 3d, 1819. In this letter the writer states, "that

"Said Board, besides their other engagements, are endeavouring to carry forward the great object of *Indian* Reform—

They have a valuable missionary and agent in Illinois, the Rev. *Isaac McCoy*, who appears entirely devoted to the cause of Indian improvement, and is making arrangements for the permanent establishment of a school among the Indians (Miamies and Ottawas,) there. For him the Board would respectfully solicit an appointment under the patronage of government, to carry forward the plan and operation of said school, with means to provide buildings &c. The object of the establishment is to teach the Aborigines our own language, to make them acquainted with the arts of civilized life, and to unfold to them the principles of the Christian religion.

Among the Cherokees the Rev. *Humphrey Posey*, under the patronage of said Board, is making arrangements for a similar establishment, on the same general plan, and for the same benign purpose.

The Board have been recently apprized, by a communication from his Excellency Governor Rabun, of Georiga, that an establishment of the same nature, and on the same principles, among the Creeks.is much to be desired. The Board will immediately employ measures for the accomplishment of this object.

An Indian School has been originated in Kentucky, near the Great Crossings, and is under the patronage of the Board, the object of which is, to obtain Indian youth, and then give them a suitable education, embracing, as a strong feature of it, an acquaintance with the arts, with husbandry, and with the economy of civilized society; hoping that many may return to their tribes, and promote, still more extensively, the object of schools among them. This experiment the board have conceived it their duty to make, especially as a sentiment decidedly in its favor prevails among their western (Baptist) brethren. Eight Indian youths have been already several months at the institution, where progress presages the most happy results. A young chief of the Shawanee tribe, and his wife, are among the number. An agent has been appointed by the Board, to proceed to the Indian districts of country, to obtain more of their youths for the School. It is probable that in the current year, their number may be augmented to 50, possibly to 100. For this institution the patronage of the Government is respectfully and earnestly solicited."

Progress of civilization among the Cherokees. Cherokee Schools.

Letter from Charles Hicks, a Chief of the Nation.

The following letter is interesting on two accounts, for the information it contains, and as a specimen of the talents and acquisitions of its respectable author. I give it, for obvious reasons, in his own style, with no other alterations than the writer of it would make, were he to inspect it for the press. It goes to the printer in his own hand writing. It is addressed to the Secretary of War.

"Having received a communication through Mr. David Brown, on the 25th of Sept. last, by the request of Dr. Morse, which expressed a desire of information on the state of improvements made by the Cherokees, east of the Mississippi; and to be transmitted through the Secretary of War, the information asked for, will be given here, only in a general view of the nation, as it would take considerable time to examine into the condition of each family of this nation. But the state of the schools, and the scholars and christianization, will be minute and particular.

"It may with propriety be said, that the Cherokees had already, with stimulus spirits, entered the manufacturing system in cotton clothing, in 1800, which had taken rise in one Town in 1796 and 7, by the repeated recommendations of Silas Dinsmoor Esq. which were given to the Chiefs in Council, during his residence of the three or four years of his agency among them. Those were repeated to the people in his excursion through different parts of the nation. The growth of cotton, the use of the wheel and cards, and the manufacturing of their own clothing, and the advantages of the labor and aid of the horse and plough, have also been found in the enlargement of their farms. The recommendations to the Cherokees made favorable impressions on many of them, who removed themselves from their Towns, and mproved separate farms. The waggon roads, which were opened through the nation a short period after, were also a stimulus to settling on, or near the road, which progressively improved their agricultural labors on their farms. But it is believed, that the manufacturing spirit, which had been improving in the middle parts of the nation, had received a check by the prices given for grain on those roads, which were travelled by numerous emigrants of the whites, to the westward; and the high prices demanded of the citizens of the adjoining States for live Stock, had primated the the interests of farming labor. But the emigrations on those roads, which have been opened by the natives themselves, have nearly ceased; and the high prices given for corn, and live stock, have subsided from their former requisition. It is now believed, that the manufacturing spirit that had been depressed, has taken a new rise in their occupations, as their domestic dependence is on the loom and wheel.

"From what has already been stated, the Cherokees may be considered in a progressive state of improvement, more particularly those in the middle part of this nation, for there is scarcely a family but what understands the use of the card and spinning wheel; except those in the mountainous parts of this territory, who have not had the same advantages, as those have had in the middle and lower parts of this nation. But the greater part of them understand the use of the wheel and cards. The arts of weaving and knitting have become a common part of the female attention of this nation. There are ten families within twenty or thirty miles of this place, who weave coverlets and double twilled cloth; a considerable number of persons besides these are provided with sheets, to supply the wants of their families.

"The agricultural labor of the male part of the Cherokees, it is hoped, will continue to advance with progress to the improvement of their farms, to supply the wants of their families and live stock, as the aid and labor of the horse, and the advantages of the use of the plough are properly estimated, as their best acquisition to their farms. Most families cultivate from ten, twenty, thirty to forty acres of land, without the assistance of black people: The greatest number of whom might raise plentiful crops of corn, were they to get into the habit of plucking out one or two stalks in a hill in old ground. It is believed that there is not more than one eighth or ninth part of the families, but has either horses or cattle; and perhaps there is none without a stock of hogs. The art of making the spinning wheel and loom, has been acquired by five or six Cherokees, known in this neighbourhood; and also making water vessels out of wood. Besides, there are six or seven others, who work at the blacksmith's trade, though not to any extent, but only in repairing the plough, the axe, the gun, and shoeing of horses, some of whom even make the plough.

"The convenience of mills is begun to be felt, and much wanted in different parts of the nation; as a considerable number of families, that live ten or fifteen miles from any mill, go to have their corn made into meal; as but five are in operation in this country, and lie scattered about in different parts. There are six grist, and two saw mills owned by natives, and fourteen or fifteen grist, and two saw mills owned by whitemen, who are married into native families. It is contemplated by the nation, as soon as circumstances will admit, to purchase tools for those who work at some mechanical branch of business, as they work on their wheels and looms to disadvantage with their rude tools, in the coopering and other kinds of business. Some sets of tools for blacksmiths have already been furnished to some of the Cherokees, and will be continued as circumstances may be found necessary.

"The Cherokee Nation is governed by the acts of one National Council, held one a year by a national Committee, and members of Council, constituted in separate bodies. A reform in this has been attempted, and it has been thought necessary to divide the nation into districts, with powers to hold Councils, or Courts, in each of them, to settle all controversies brought before the District and

Circuit Judges appointed for that purpose; from which a hope is entertained, that much good may result to the convenience of the people in the present arrangements, when they become well acquainted with the laws that are now, or hereafter may be made for their government. It is believed, that the fewer the laws devised the better; too great a number would but clog the memory.

"The intercourse with the whites in, and through, this country is still very considerable, on those roads leading from Georgia to east and west Tennessee, and from Tennessee to Alabama. Turnpike gates have been erected on the federal road, to enable the company to keep it in good repair, under the control of the national Council. Other roads, that have been opened by private persons, have been regulated in the rates of tollage by the national Council.

"The information obtained from the Superintendant of the school at Brainerd establishment of the state of education among the growing youths of this country, will no doubt be considered a flattering advancement in literature among natives, who have had to learn their letters in English, to pronounce them in the same language without understanding the meaning. And a hope is entertained by the Cherokees that the advancement already made in education, will continue and increase, as more knowledge of their advantages shall be acquired. The present state of the school (Jan. 1822,) as given by the Rev. Ard Hoyt, as follows:—

"The school at Brainerd commenced in the spring of 1817. Since that time, 29 boys and 18 girls have left the school, who could read and write; and the present number of scholars, including those absent, expected to return, is 100, which has been the usual number for some time, and as many as can be accommodated.

"There have been baptized here ten Cherokees, two whitemen, and four African adults, and twenty-three Cherokee, and four white children.

"The numberof scholars at Tallony is twenty, at Creekpath eighteen. The number of adults baptized at Creekpath is seven; of children nine; of candidates for baptism four.

"The buildings at Brainerd, are a dwelling house, dining room, kitchen, lumber house, meat house, a framed house for the girls, school house for the boys, framed barn, log stable, six cabins improved as dwelling houses, a grist-mill, a saw-mill, smiths' and carpenters' shops, a cabin used for a wash house, and five cabins occupied by the boys.

"We have engaged this year, of Cherokees, 800 bushels of corn, many sweet potatoes, pumpkins, beans, &c. and a considerable quantity of Beef. A Cherokee, apparently full blooded, called on us to day, wishing to sell us 400 bushels of corn, (another Mr. Ross) has lately informed us, that by means of reasonable information, he would have supplied us with pork, and principally with corn. We hope, through the blessing of Divine Providence, to obtain most of our supplies from Cherokees another year.*"

"The missionary school established in this nation by the United Brethren, fifteen or sixteen years, ago, at Springplace is now under the superintendence of the Rev. John R. Smith. The state of this school, from its commencement has been received from him, extracted from the church records, is here subjoined.

"The number of children who have been educated by them in reading and writing, is eighty, sixty-one of whom have left it and gone, and the number that still remain under the tuition of the missionaries, is nineteen.

"The advances in christianization among the Cherokees, by the missionaries at that place, are twelve persons, who have been baptized, and twenty-four children, of whom six are black, and five white children, and twelve are communicants; four other persons are received intothe brethren's congregation from other denominations; and eight pair of marriages of the Cherokees. The present number of persons belonging to the brethren's Congregation is fifteen, including three white men, married to natives; and the whole of the members, including the missionaries, is twenty, at Springplace and Eukilloggee.

"There has been no particular information received from Elder Posey himself, superintendant of the mission schools at the Valley Towns, as to the number of scholars belonging to that establishment, nor from the local school at Tensewattee, under his direction. The only certain accounts have been obtained, a few days past, from one of the people who had visited Elder Posey's school in October last, to satisfy his own curiosity, and to see the number of scholars there. He stated that there were fifty-four, of whom thirty-two were boys. Other accounts received last summer from the local school at Tensewatee, state that there were upwards of twenty. It is reasonable to believe that there is, at these two schools, upwards of eighty scholars, as Mr. Posey had written to the chiefs in October last, after the visit already stated, that his schoool was increasing, and there is good reason to believe the present number of scholars may be relied on to contain the number stated. CHARLES HICKS."

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* They have purchased these articles heretofore, in the white settlements.

The Hon. John C. Calhoun, *Secretary of War.*

Extracts from the Laws of the Cherokee Nation, passed by the National Committee and Council.

New-Town, Cherokee Nation,
October 24, 1820.

"*Resolved by the National Committee and Council,* That the Cherokee Nation shall be laid off into Eight Districts, and that a Council House shall be established in each District, for the purpose of holding Councils to administer justice in all causes and complaints that may be brought before it for trial. There shall be one Judge and one Marshal in each district, and one Circuit Judge, who shall have jurisdiction over two districts, to associate with the district judges in determining all causes agreeable to the laws of the nation; the marshals are to execute the decisions of the judges in their respective districts; the District Councils to be held in the spring and fall seasons, and one company of light horse to accompany each Circuit Judge on his official duties in his respective districts, and to inflict such punishments on thieves, as the Judges and Councils decide agreeably to law. It shall be the duty of the marshals to collect all debts, and they shall be entitled to eight per centum for the same. The Nation to defray the expenses of each District Council.

"In case of opposition to the marshals, in the execution of their duty, they shall be justifiable in protecting their persons in the same manner, as is provided for the National light horse, by law.

By order of the Committee,

JOHN ROSS, *President.*

Approved by the Council,

PATH KILLER,
CH. R. HICKS."

A. Mc Coy, *Clerk National Committee.*

Other acts provide, "That each head of a family shall pay a poll tax of fifty cents, and each single man under the age of sixty years, shall also pay fifty cents per annum, to be collected by the marshals, in each district, and paid into the national treasury, to be applied for such purposes as the National Committee and Council shall deem proper."

"That a Ranger shall be appointed in each District, whose duty it shall be to receive, post and advertise, all stray horses that may be found in their respective districts."

"That single white men are hereby admitted to be employed as clerks in any of the stores that shall be established in this Nation, by natives, on condition that the employer obtains a permit, and becomes responsible for the good behavior of such clerks.

"That any person or persons whatsoever, who shall bring into the Cherokee Nation, without permission from the National Committee and Council, a white family, and rent land to the same, proof being satisfactorily authenticated before any of the Judges in the District Councils, for every such offence, they shall forfeit and pay the sum of five hundred dollars, and receive one hundred stripes on the bare back."

New-Town, October 28, 1820.

"Whereas much inconvenience and expense have devolved upon the Missionaries, from their scholars running away from schools, and the negligence on the part of the parents to take such children back to the schools: *Therefore,* "*Resolved by the National Committee and Council*, That in future any scholar or scholars who are now, or may hereafter be, put under the tuition of the Missionary Seminaries, in the Cherokee Nation, by the voluntary consent of their parents or guardians, who shall leave such schools without permission from their teachers, and without just provocation, and shall return home to their parents or guardians, and after application being duly made by any person authorised by the superintendant of the Mission establishment, from which such scholars run away to their parents or guardians, for the return of the scholar or scholars, and the parents or guardians refusing to take proper measures to compel their children to return to school, shall be bound to pay all expenses incurred by their children to the Mission establishments for clothing, board and tuition, to the superintendant of such institution.

"*And be it further resolved*, That the superintendant of the Missionary stations, shall have the privilege to take out of their schools such scholars as they shall deem proper, with the consent of their parents or guardians, and bind them out to learn such mechanical trades as may be attached to their respective establishments, to the best interest of the apprentice so bound. And in case of the elopement of such apprentice, the same rules and regulations, as provided for in the foregoing resolution, shall be observed. The nation shall procure at the public expense, a set of tools for every such apprentice, who shall have faithfully served his time, and shall have learned a trade."

"*Resolved*, That any person who shall permit his negro or negroes to purchase spirituous liquors and vend the same, the master or owner of such negro or negroes shall forfeit and pay a fine of fifteen dollars for every such offence, to be collected by the marshals within their respective districts for the national use; and should any negro be found vending spirituous liquors, without permission from their respective owners, such negro or negroes, so offending, shall receive fifteen cobbs, or paddles for every such offence, from the hands of the patrollers of the settlement or neighborhood in which the offence was committed; and every settlement or neighborhood shall be privileged to organize a patrolling company."

"*In Committee, New-Town, October* 26, 1819.

"*Unanimously agreed*, That school-masters, blacksmiths, millers, saltpetre and gun-powder manufacturers, ferrymen and turnpike keepers and single hirelings as mechanics, are hereby privileged to reside in the Cherokee Nation, under the following conditions, viz: Their employers procuring a permit from the National Committee and Council for them, and becoming responsible for their good conduct and behavior; and subject to removal for misdemeanor. *And further agreed*, That black-smiths, millers, ferrymen and turnpike keepers, are privileged to improve and cultivate twelve acres of ground for the support of themselves and families, should they please to do it."

"All citizens of the Cherokee Nation, establishing a store or stores for the purpose of vending merchandize, shall obtain a license for that purpose from the clerk of the National Council, for which each and every person so licensed shall pay a tax of twenty dollars per annum, and no other but citizens of the Cherokee Nation shall be allowed to establish permanent stores within the nation. No pedlar or pedlars not citizens of the Nation, shall be permitted to vend merchandize in the Nation without first obtaining a license from the Agent of the United States for the Cherokee Nation, agreeably to the laws of the United States; and each and every one so licensed, shall pay a tax of eighty dollars per annum to the treasurer of the Cherokee Nation. No person or persons, not citizens of the Nation, shall bring into the Nation, and sell any spirituous liquors; and all such person or persons, so offending, shall forfeit the whole of the spirituous liquors that may be found in his or their possession, and the same shall be disposed of for the benefit of the Nation; and if any person or persons, citizens of the Nation, shall receive and bring into the Nation spirituous liquors for disposal, and the same or any part thereof, be found to be the property of a person or persons not citizens of the Nation, and satisfactory proof be made of the fact, he or they shall forfeit and pay the sum of one hundred dollars, and the whiskey be subject to confiscation as aforesaid. This decree to take effect from and after the first day of January, one thousand eight hundred and twenty, and to be strictly inforced.

"*Resolved*, That any white man who shall hereafter take a Cherokee woman to wife, be required to marry her legally by a minister of the Gospel, or other authorised person, after procuring a license from the National Clerk for that purpose, before he shall be entitled and admitted to the privilege of citizenship.

And in order to avoid imposition on the part of any white man, *Resolved*, That any white man who shall marry a Cherokee woman, the property of the woman so married shall not be subject to the disposal of her husband, contrary to her consent; any white man so married, and parting from his wife without just provocation, shall forfeit and pay to his wife such sum or sums as may be adjudged to her by the National Committee and Council for said breach of marriage, and be deprived of citizenship; *And it is also resolved*, That it shall not be lawful for any white man to have more than one wife, and it is recommended that all others should also have but one wife hereafter."

"*Resolved*, That there shall be regulating parties, or light horse, to be employed in this Nation, to continue in service for one year. When any person or persons engage therein; and to consist of six men to each company, whose duty it shall be to suppress horse stealing, as well as of other property, and to protect fatherless children, to their father's property, which children he may have had by his last wife, with whom he lived at the time of his decease."

"*In Council, Oostinaleh,*
April 18, 1810.

"1. *Be it known this day*, That the various clans or tribes which compose the Cherokee Nation, have unanimously passed an act of oblivion for all lives for which they have been indebted one to the other, and have mutually agreed, that after this evening the aforesaid act shall become binding upon every clan or tribe thereof.

"2. The aforesaid clans or tribes have also agreed, that if in future, any life should be lost without malice intended, the innocent aggressor shall not be accounted guilty; and should it so happen, that a brother, forgetting his natural affections, should raise his hands in anger and kill his brother, he shall be accounted guilty of murder and suffer accordingly.

"3. If a man has a horse stolen and overtake the thief, and should his anger be so great as to cause him to let it remain on his own conscience, but no satisfaction shall be required for his life from his relative or clan, he may have belonged to.

By order of the seven clans,

TURTLE AT HOME,
Speaker for the Council.
BLACK FOX,
PATH KILLER,
TOOCHALAR,
KEACHATALOO,
BOAT,
CHULEOA,

Charles Hicks, *Secretary of the Council.*"

Rev. Mr. Hoyt's Report.

Extract from the Report of the Rev. A. Hoyt, of the progress of the Schools in the Cherokee nation, under his superintendence, dated "Brainerd, Cherokee Nation, October 1st, 1821."

"There are belonging to the two schools, taught in this place, ninety-six Cherokee children of both sexes, about two thirds males; all of whom are boarded, and many of them clothed, at the expense of the mission. Many promising children we have been obliged to reject, or put by until those now in school should be prepared to go out and make room for them, as we cannot accommodate, and profitably teach, more than we have had. Of those who attended school last year, three have finished their course and left the institution, and six others have left the school who could read and write. Twenty-four have entered the past year.

"At the local schools we board but few scholars, not to exceed eight or ten at each school, and at present not more than four or five at Talloney. As some of the scholars who board at home have a great distance to walk, they are not all constant attendants, and the number of those who attend at all, is not so great as when the schools first commenced. The average number attending the two local schools, the year past, has been between forty and fifty. Public worship is attended at each of these schools on the Sabbath, at which numbers of the parents, as well as the children, attend; and some have made a public profession of the Christian religion.

"The children of the schools continue to manifest an aptness to learn, a willingness to labor, and a readiness to submit to all the rules of the school. The Cherokees, we think, are fast advancing towards civilized life. They generally manifest an ardent desire for literary and religious instruction."

Extracts from a communication of J. Evarts, Esq. Secretary to the Board of Commissioners for Foreign Missions, to the Prudential Committee of the Board, dated Knoxville, May 29, 1822, published in the June Herald. This is the latest information from the Cherokee Nation.

Boundaries and Extent of the Cherokee Country.

Though large tracts have been purchased by our government of this tribe, at different times, their territory is now supposed to comprise 10,000,000 acres, sufficient, did it lie regularly, to fill a space 150 miles long by 100 wide; which is larger than the three states of Massachusetts, Rhode-Island and Connecticut united.

"As the form is irregular, however, the greatest length and greatest breadth are more extensive, than the numbers just mentioned. From the missionary school in the Valley Towns, under the superintendence of the Rev. Mr. Posey, which is in the south west corner of North-Carolina, to the station at Creekpath, on the south side of the Tennessee, in Alabama, is full two hundred miles. The latter of these places lies about W. S. W. from the former. This does not give the full length of the Cherokee country, which, I apprehend, can hardly be less tham two hundred and fifty miles. The greatest breadth is not far from one hundred and thirty, from the mouth of the Hiwassee, in a a S. S. E. direction, to the boundary line between the Cherokees and the Creeks. From what has been said it will be seen, on looking upon the map, that the Cherokee country embraces the S. W. corner of North-Carolina, the N. W. part of Georgia, the N. E. part of Alabama, and that portion of Tennessee which lies south of the Hiwassee and Tennessee rivers. Brainerd is about thirty miles from the N. W. corner of Georgia, in an easterly direction, two miles within the chartered limits of Tennessee, on the western side of Chickamaugah creek. It is nearly equi-distant from the eastern and western extremities of the Cherokee country, and perhaps twenty-five or thirty miles from the northern limit, which is the mouth of the Hiwassee. Augusta is 250 miles S. E.; Nashville, 150 N. W.; Knoxville, 110 N. E."

Encouraging Prospects.

"It is very evident that the Cherokees are improving more rapidly at present, than at any previous time. There are more instances of laborious industry among them every returning year. There are more instances of serious inquiry after moral and religious truth. There is an increasing conviction, that many of the whites sincerely wish to promote the welfare of the Indians. The best informed and more intelligent Cherokees are very favorably disposed toward the mission and school at Brainerd. At several places in the nation, is found an earnest desire to have village schools, with regular preaching; and there is nothing to prevent the establishment of these, except what results from the want of pecuniary means, and of interpreters. It is hoped that the deficiency, in both these respects, will be removed, to such an extent, that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

"It used to be said, a few years since, with the greatest confidence, and is sometimes repeated even now, that "Indians can never acquire the habit of labour." Facts abundantly disprove this opinion. There are numerous instances among the Cherokees, of very laborious and long continued industry; and, in some of these instances, the habit has commenced and become established, after the individuals had grown up in hereditary freedom from any thing like regular labour. In more instances, the habit commenced in youth, and is confirmed by practice. Some Indians not only provide an abundant supply of food for their families, by the labour of their own hands, but have a surplus of several hundred bushels of corn, with which they procure clothing, furniture, and foreign articles of luxury, particularly sugar and coffee, of which they are immoderately fond. Others manufacture their own clothes from cotton produced in their own fields. The current is now setting very strongly in favor of agriculture, and other laborious pursuits. All are convinced, that the very existence of the community must be preserved in this way, if preserved at all.

"Notwithstanding these encouraging appearances, however, it is not to be disguised, that many things, still remaining among the Cherokees, are greatly to be deplored. Much poverty and wretchedness, several gross vices, particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation, need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done, in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experiment of what may be done, is yet a mere specimen of that benevolent agency which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in North-America, and to all the heathen on the globe.

"The attempts of the Cherokees to institute civil government for themselves, adapted to their improving condition, succeed quite as well as could be expected. Their incipient jurisprudence appears to secure the respect of the people. The distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment. I have in my possession, the details of the system; but cannot conveniently transcribe them here.* While I was at Brainerd, a court was held for Chickamaugah district; and a member of it reported to me two of the cases, which were then decided.

"During my stay, I visited Mr. Hicks, who lives seven miles from Brainerd. The Christian and public character of this man is well known. Though he has been confined for a long time by ill health, his mind is active and vigorous. He appears to be influenced, in his labors for the good of his countrymen, by patriotism under the control of Christian principle. He became a member of the Moravian church about thirteen years ago; and his wife lately joined the same communion.

"It deserves to be mentioned with gratitude, that there has been no instance hitherto, among the Cherokee converts at Brainerd and Creekpath, of any such departure from Christian conduct, as to bring scandal upon the cause, or call for censure from the church. On the contrary, all these converts discover a great desire to ascertain their duty; and, when they have learned what their duty is, an uncommon willingness to perform it. The same is true, so far as I have been informed, of the members of the Moravian church."

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* They are given, p. 172 to 177 of this work.

The following impressive, closing observations of Mr. Evarts, cannot be too widely circulated, or too often read.

"It is obvious to every reflecting person, that now is the time to benefit these south-western tribes, by the communication of the Gospel. If this time should pass away without being employed to the best advantage; if the present attempts should fail, either from the want of pecuniary means, or a deficiency of wisdom in planning and directing the business, or of fidelity and perseverance in the missionaries, or in consequence of the divine blessing not being granted; it is impossible to see how a remedy can ever be applied hereafter. The present state of things cannot continue long. The Cherokees, the Choctaws, and the other tribes, must either rise to the rank of intelligent men, and well instructed Christians, or they must melt away, destroyed by vices copied from unprincipled whites, having sold their birthright for *a mess of pottage*, and being left, in the land of their fathers, without property, without a home, and without a friend. Who would not be pained at so lamentable an issue? How can any disciple of Christ hesitate, whether he shall do all in his power to impart the blessings of civilization and Christianity, at this critical period? A favorable impulse may now be given, which, with the continued smiles of Providence, shall perpetuate the privileges and the hopes of the Gospel among a people, whose ancestors, from time immemorial, were enveloped in all the darkness of heathenism. Is not such an object worthy of continued labors and persevering efforts?

"Whatever may be the issue of any plans now in operation, there is no doubt that the cause of missions is a good cause, and will ultimately succeed. No friend of humanity, who should witness the present state of the Indians, and the efforts to improve their temporal condition, could fail to give these efforts his decided approbation. But if he were also the friend of his Redeemer; if his heart were filled with an anxious desire that the souls of men may be saved; if he consider the melancholy state of those who have never heard of a Saviour, and whose minds are utterly destitute of religious truth, while their depraved dispositions lead them far from righteousness; if, in short, he had a just apprehension of the equal and urgent need of the Gospel for all men, of every country and kindred, he would count the exertions hitherto made as nothing, compared with the value of the object; and would set himself most industriously at work to bring new resources into action, and to hasten the progress of a cause, which he would wish above all things to see immediately successful.

"Such feelings, beyond a question, would be prompted by a survey of the present missionary attempts, in behalf of the Indians within our borders. May it please the great Benefactor of nations, speedily to rescue these tribes from their present state, and to make use of such instruments, in communicating his mercy, as to his unerring wisdom shall seem best."

CHOCTAWS.

Boundary of their country; population; advancement in civilization; Religion; treatment of the dead.

The *Choctaws*, or *Flat-Heads*, occupy the country between the Tombigbee and the Mississippi, bounded north by the country of the Chickasaws, and south by a line running a little below the parallel of 32°. A small part of this territory is in the State of Alabama, but it lies principally in Mississippi. The number of the Choctaws is estimated as in the Table. Within a few years they have made great advances in agriculture, and other arts of civilized life. They raise corn and different kinds of pulse, melons, and cotton. In one year they spun and wove ten thousand yards. An ingenious Choctaw, for a series of years, raised his own cotton, made wheels, cards, &c. spun it, wove it, and made it into clothing. The Choctaws raise a great many cattle. They have laid aside hunting, as a business, though they sometimes engage in it for amusement.

They speak very reverentially of the Supreme Being; but have no exterior worship. Polygamy is very common; there is no marriage ceremony, and their morals, in this respect, are very loose and corrupt. Till within a few years they did not bury their dead, but left the bodies on scaffolds, erected before their doors, till the flesh was consumed. Their government is entirely advisory. They are divided into three tribes, each of which has a chief: The tribes are subdivided into clans. The individuals of different clans do not intermarry.

The Choctaws have strong tendencies towards a civilized state. They are friendly to travellers, for whose accommodation they have established a number of public inns, which for neatness and accommodations, actually excel many among the whites.

The American Board of Commissioners for Foreign Missions, in June, 1818, established a missionary station among the Choctaws, which they named ELIOT, after the celebrated New-England missionary of that name. The seat of this mission is about four hundred miles south-westerly from BRAINERD. It is three miles south of Yalo Busha Creek; about thirty miles above its junction with the Yazoo; seventy or seventy-five miles west of the Choctaw Agency; one hundred north of that of the Choctaws; one hundred and forty-five north-west of Walnut Hills. It is in a good country, adapted to the raising of cattle, in a climate supposed to be salubrious, and by the Yalo Busha, the Yazoo, and the Mississippi rivers, has a water communication with Natchez and New-Orleans.

The state of this establishment, Nov. 1819, and Dec. 1820, was given by Rev. Mr. *Kingsbury*, who is at the head of it, in his Reports to the Secretary of War, as follows:—

"Since the last report, thirty-eight scholars have been admitted to the school. Ten have left it, and one has been dismissed for ill conduct. The number now in school is seventy-four; six more are considered as belonging to it, but are at home on a visit. Of the whole number, sixty are males, and twenty females. All these board in our family, and are entirely under our direction, excepting ten, who live in the neighborhood, go home on Saturday, and return generally on the Sabbath morning. Fifty of the scholars now belonging to the school could not speak our language when they entered. These have all made progress in proportion to the time they have been here, and several of them now speak English fluently. Others, who have not advanced so far, can read correctly, and will soon acquire the spoken language. Sixty-five, now in the school, began with the alphabet. Twenty-eight of these can read with facility in the New Testament. All the scholars have been accustomed, from the first, to write their lessons on slates; and, when advanced, to write on paper. Thirty-nine write a plain hand without a copy. Nineteen others can form letters with tolerable accuracy. Ten have made some progress in arithmetic, and two, who were considerably advanced, when they entered, have attended to grammar and geography.

"The boys, when out of school, are employed, as circumstances require, in the various business of the farm and family. Each one, who is of sufficient size, is furnished with an ax and a hoe. We cultivated the past season about fifty acres of corn and potatoes, most of which was planted and hoed by the boys.

"The girls are in two divisions, and are employed alternately in the kitchen, and in sewing, spinning, knitting, and other domestic labors. At present, they are taught in a room separate from the boys; and, a part of the time, by one of the females of the mission. When our expected help arrives, it is designed to have them entirely under the direction of a female teacher. The education of girls is considered of primary importance, as it respects the prospective education of children, and the progress of civilization.

"Since Oct. 1819, there have been erected, at Eliot, a joiner's shop, a meat house, two corn cribs, and four large cabins, which are occupied as dwelling-houses. Fifty thousand bricks have been made, and two brick chimneys built; also, considerable other brick work has been constructed for the accommodation of the kitchen, including an oven, and arches for kettles.

"There is now building a house ninety feet by forty, including a piazza, calculated for four families. When this is completed, a sufficient number of cabins can be vacated for the accommodation of all the children, who can be admitted to the school. A barn will then be needed, to complete the principal buildings for this establishment.

"The improvements have been considerably enlarged, both by clearing new land, and by inclosing two small unoccupied fields, which lie at the distance of about a mile.

"Since the death of Mr. Fisk, (who was a blacksmith) an industrious young man has been constantly employed in the smith's shop; and one Choctaw lad, and one half breed are learning the trade. They are alternately in the shop and school, and their proficiency has been good. Several other lads are desirous of learning trades; but we are not yet able to give them an opportunity.

"Two wheel-wrights, and a cabinet maker, have been employed for several months. It would be desirable to have permanent mechanics of the above description, that some of the scholars may be instructed in those arts.

"In order to facilitate the communication with Eliot, and particularly between Eliot and the new establishment on the *Ook-tibbe-ha*, we have, with the assistance of Capt. Folsom, (a half breed) opened a waggon road from this place to the Pigeon Roost, on the road from Nashville to Natchez. There is now a waggon communication from the navigable waters of the Yazoo, to those of the Tombigbee. This road will accommodate those, who may wish to remove from Tennessee and Alabama, to the valuable lands on the Yazoo, lately obtained from the Choctaws. A few bridges, and a little more labor on a part of the way, would render the road good at all seasons of the year, from the ferry, on the military road at Columbus, to Eliot. We have been with a waggon, as far down the Yazoo, as the new purchase; but the road is not opened below our station.

"The property belonging to the establishment, on the first of Oct. 1820, is estimated as follows:—

Sixty acres of improvements at $15 - - - - -	$900
A horse mill - - - - - - - - - -	200
Joiner's and blacksmith's shops, tools and stock - -	600
Twenty-two other buildings of various sizes, - -	3,000
A waggon, two carts, two ploughs, harness, and other farming utensils -	400
Seven horses, at $60 - - - - - - -	420
A yoke of oxen - - - - - - - - -	160

Two hundred and twenty head of neat cattle, at $8	1,760
Sixty swine at $2 50	150
Pork, flour, corn, potatoes, &c.	1,758
Groceries	360
Beds and household furniture	500
Cloth of various kinds	250
Library	320
A keel boat, the Choctaw packet	400
Fifty thousand brick at $6	300
	$11,478

"Seven cows and calves, one yoke of oxen, two waggons, one cart, and various other articles, had been taken from Eliot, for the new establishment. Similar aid will hereafter be afforded to other stations.

"The government allows an additional sum of a thousand dollars towards the expenses of the buildings at Eliot. The plan of the buildings at Mayhew is also approved, and a stipulated sum is allowed towards erecting them."

The following incident will show in what light the school at Eliot is viewed by the natives :—"A half-breed Choctaw, whose name is M'Curtin, had five children at school, and sent a sixth. The school was then full, and the sixth could not be received. The missionaries had repeatedly been obliged to decline receiving children. On the return of his child, the father fell into a passion, sent for his other five children, and took them from the school. Not long afterwards, the father being absent, an uncle of the children, called Capt. Cole, hearing that Mr. Kingsbury was at Eliot, repaired thither with a petition, that the children might be received again. It is a custom of the Choctaws, that an uncle is a sort of guardian to children, even during the life of the father.

The following is a copy of Capt. Cole's petition.

"*A-be-ate-up-in-bogue*, June 6, 1821.

"Friend and brother,

"I reflect that my nephews and nieces have been taken from your care, and the loss of education gives me a great dissatisfaction of mind. I wish to return the boys to your care again. Your sanction to my request will give me much pleasure. The girls, I leave that to your own breast, whether you wish to call them to your care once more.

"When they were taken from you, it gave me dissatisfaction of mind; but I gave way to the father, as I thought it my duty.

"Should you be willing to take them, you will please to answer me by the first opportunity, and you will oblige

Your Friend and Brother,
ROBERT COLE."

"We the undersigned humbly request that Mr. Kingsbury should sanction Capt. Cole's request, and receive his nephews in the school again, as we feel sorry for his nephews—the loss of their education, which appears much to affect him.

Capt. *Levi Perry*, his x mark.
Tus-cam-i-ub-by, x
Tag-le-on-tub-by, x
A-no-a-ga, x
Hi-a-ca-gey, x
Na-ho-le-ub-by, x
Che-co-au-chub-by, x
Neth-la-hom-a-chub-by, x

"What can more clearly show the value, which the natives set on education, than the fact, that nine chiefs of a large district, should unite in a humble request, that children, who had been rashly taken away, might be restored again to the school? The missionaries agreed to receive the children again; but they had not returned at the last intelligence. Capt. Cole is the chief speaker of the district, in which he resides, and may succeed *Puck-sha-nub-bee*, in the government of that district."

Rev. Mr. Kingsbury's Report to the Secretary of War, January 30, 1822.

Mayhew, Choctaw Nation, Jan. 30, 1822.

"Sir,

"In compliance with instructions from the War Department, I have the honor of submitting the following Report, of the Schools in the Choctaw Nation.

"As this report has been long delayed, I would observe that at the time it ought to have been made, the family at Eliot were suffering by severe sickness, and the scholars who in August went home for a vacation of six weeks, were, by the sickness, prevented from returning until late in the autumn, and some have but recently gone back. The report was delayed until it could be seen what effect this afflictive dispensation would have on the school.

"There are two primary schools in this nation, under the joint patronage of the government, and the American Board of Commissioners for Foreign Missions; and one local school which is assisted from the funds of the other two. I shall notice these, in the order of time in which they were commenced, beginning with—

Eliot.

"This establishment was commenced in August, 1818. During the past year, it has been strengthened by the arrival of the Rev. Mr. Byington; Captain John Smith, and Mr. Elijah Bradwell, with their families; and a single female. The following is a list of the persons permanently employed at Eliot, with their occupations.

Rev. Cyrus Byington, Missionary and Rector.
Mr. Moses Jewell, Mechanic.
Mrs. Jewell and one child.
Mr. Zechariah Hawes, Farmer and Shoemaker.
Mr. Anson Dyer, Steward.
Mr. Joel Wood, Teacher.
Mrs. Wood.
Capt. John Smith, Farmer, and Manager of Plantation.
Mrs. Smith and five children.
Mr. Elijah Bardwell, Farmer and Teacher.
Mrs. Bardwell and three children.
Miss Hannah Thacher, Teacher.

"All these persons, children excepted, have freely offered their services to labor for the support of the school, and have been duly accepted by the Prudential Committee of the A. B. C. F. M. All, whose health will permit, are diligently, and most of them laboriously employed in their respective departments.

"Besides the above, from 8 to 12 Mechanics, laborers, and domestics, are hired to labor for the establishment.

"In the school, there is an annual vacation of six weeks, commencing on the first Wednesday in Aug. The past vacations have been longer, on account of sickness in the family. From the commencement of the term in Oct. 1820, to Aug. 1821, when it closed, the number of scholars varied from 50 to 70. During this period, 29 new ones were admitted; one was expelled for obstinate disobedience; and six others were taken home by their parents, who thought that they could no longer spare them to attend school. The latter had all been at school before they came to Eliot, and when they left, could read and write very well.

"The boys' school is taught on the Lancasterian plan. During the three last months of the term, the organization and discipline of the school was improved, and the progress of the scholars more rapid. While out of school they labored cheerfully, and with effect. Besides planting and hoeing, and laboring in various other employments, they cleared several acres of land. It is believed that ten to fifteen acres, may in this way be annually added to the plantation. Three of the scholars are learning the blacksmith's trade. They are alternately in the school and shop.

"The female scholars have been placed under a female teacher. While out of school they are employed in various domestic labors, under the superintendence of their teacher, and the other ladies. Their improvement has fully equalled our expectations.

"Exertions were made to provide, as far as possible, for the support of the school, and family from our own resources. The plantation was cultivated in the best manner—the stock carefully attended to and every department was managed with economy, skill and persevering industry. The prospects of the establishment were never more promising than at the commencement of the vacation.

"About that time a distressing and fatal sickness commenced in the family. One after another was attacked with the bilious or intermittent fever. Those who for a time enjoyed health by attending day and night on the sick, soon became the victims of disease. Of 28 persons, including children, who composed the permanent family at that time, not one escaped. Several of the hired people, and 3 or 4 scholars, who continued at Eliot through the vacation, were also sick.

"Mrs. Judith Williams, after a long and distressing illness, died on the 13th of October. She had taken an active and laborious part in the domestic concerns of the family.* Mr. and Mrs. Jewell buried their oldest child. One of the scholars, a promising half breed lad, about 13 years old, also died. He was kind and affectionate in his deportment, much engaged in learning, and we hope truly pious.

"The school and the labors of the establishment were necessarily interrupted by the sickness. But we would acknowledge, with gratitude, the many mercies, which a kind Providence mingled with these afflictions, health in a good degree, has been restored. The products of the field have been secured without loss, and have abundantly rewarded our labors. There have been harvested 1200 bushels of corn, 750 bushels of potatoes, besides some beans, peas, oats, turnips, barley, &c.

"The schools are more flourishing than at any former period. There are in both 75 scholars, descendants of the Choctaws, and about 20 of them full blooded natives. Five children belonging to the white families, also attend the school. The natives, especially in the neighborhood of Eliot, are friendly, and highly pleased with the opportunity of educating their children.

"The past year, in some respects, has been an expensive one. Sickness obliged us to hire more than would otherwise have been necessary. There has been erected a house 90 feet by 40, two stories high, and calculated for four families. This house is not yet completed. Sixty of the scholars have been entirely supported, as to board and tuition, and many of them clothed. Smith-work and other property, to the amount of more than $300, have been furnished from Eliot, to the school now establishing among the Cherokees, on the Arkansaw.

"The whole amount of disbursements from Sept. 30, 1820, to Oct. 1st, 1821, was $8,388, 87; And the receipts, during the same period, amounted to $8,191, 23.

[A classified statement of the disbursements and receipts follows, not important to be here inserted.]

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* Mr. Williams died at Eliot of a fever in 1819.

"The property belonging to the school the first of October, 1821, was estimated as follows:—

70	acres improved land at $10	$700
7	horses $420—3 yoke of oxen $225	645
285	head neat cattle $8	2,280
170	swine $2	340
2	waggons, one cart, and other farming tools	400
	Joiner's shop tools and stock	350
	Blacksmith's shop tools and stock	250
	Horse Mill $100—22 other buildings $4000	4,100
50	barrels of flour $350—33 do. pork $494	844
	Sugar, coffee, salt, and other groceries	795
	Crop of 1821	1,200
	Beds and other household furniture	886
	Clothing, cloth, and other articles in store	2,000
	Library $400—keel boat $300	700
		$15,490

"Much credit is due to Captain Smith, and those who have labored in the several departments, for their unremitting exertions in the midst of sickness, and difficulties. They have labored for this school with more persevering industry and self-denial, than almost any persons exercise for the support of their own families. Mr. Wood and Miss Thacher, have been indefatigable in their attention to the schools. Mr. Byington is an active man, and watches with a vigilant eye over the interests of the institution.

"The second school established in this nation, is called

*Mayhew.**

"Preparations for this school were commenced on a small scale, in February, 1820. Two small cabins were erected, and about 25 acres of ground cultivated. In the autumn of the same year, other buildings were commenced, and it was expected the school would be opened in the fall of 1821. But the society from whom we expected supplies of various articles, were unable to forward them at that time. But a very partial supply of money could be furnished by the Society, and some disappointment was experienced as to the time of receiving the annuity granted to this school by the Choctaws. The work, though prosecuted under some disadvantages, did not stop. The buildings and other preparations, were carried forward by obtaining extensive credit, until the money in expectation, should be received.

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* In honour of several celebrated Missionaries of this name among the Vineyard Indians in Massachusetts.

The following buildings have been erected, viz :—

A framed dining room and kitchen 64 feet by 23
3 log dwelling-houses, 40 feet by 20
1 do. 14 feet by 16
4 dwelling cabins, 18 feet by 18
3 cabins for meat, grain, and meal
A joiner's shop, a blacksmith's shop
3 stables, 2 corn cribs, and two other out-houses.

Five brick chimneys have been built, 4 of which accommodate two rooms each. These buildings have cost nearly $4000. Sixty-five acres of good land are enclosed, and most of it under cultivation. Valuable teams of oxen and horses have been purchased. Four waggons, one ox cart, and a good supply of farming and mechanical tools, also belong to the establishment. The property of all kinds, is estimated as follows :—

65	acres of improved land at $10	$650
11	horses $660—4 yoke of oxen $300	960
100	head neat cattle $8	800
50	swine $2	100
4	waggons, one cart, and other farming tools	490
	Harness for waggons, saddles and bridles	200
	Joiner's shop, tools, and stock	300
	Blacksmith's shop, tools, and stock	200
14	other buildings	3,650
	Shoemaker's tools and stock	87
	Provisions on hand	450
	Cooking stove and kitchen furniture	150
	Beds and other household furniture	488
	Clothing, cloth, and other articles in store	400
	Library $200—30,000 brick $180	380
		$9,305

The disbursements for Mayhew, from its commencement in February, 1820, to October 1st, 1821, were $2,212, 61. The receipts during the same period, were $8,489, 25.

"The annuity for 1821, has since been received, and also $1275 from the civilization fund towards the buildings. The expenses of this establishment will continue to be heavy for some time to come. A school house, horse mill, and several more dwelling houses will be needed.

"Clothing, kitchen and table furniture, school books, and various other supplies, to the amount of about $4000, are on their way from Boston, for this school. When they arrive, the school will be opened to receive scholars. Some of the natives have expressed dissatisfaction at so long a delay in opening the school. I can only say, that we have done what we could. Nor do we think there has been any loss by a few months delay. All the funds have been employed in purchasing necessary articles, without which the work could not be prosecuted to advantage.

"The money we have received, has not been sufficient to erect the necessary buildings, purchase teams, waggons, farming tools, mechanical tools, &c. and support a school at the same time. These things must be taken in course, according to our ability, and the fund so disposed of as will, in the end, most effectually contribute to the permanent support of the school.

"There are connected with this station, the following persons, viz:—

Rev. Cyrus Kingsbury, Superintendant.
Mrs. Kingsbury, and two children.
Rev. Alfred Wright, Missionary.
Doct. William W. Pride, Physician.
Mr. Calvin Cushman, farmer and manager of plantation.
Mrs. Churchman and three children.
Mr. William Hooper, teacher and shoemaker.
Mr. Samuel Wisner, joiner and wheelright.
Mrs. Wisner, Teacher.
Mr. Philo B. Stewart, saddler and shoemaker.

"These persons, children excepted, are engaged for life, and receive no other compensation than their board and clothing. Dr. Pride officiates as physician, both at Mayhew and Eliot.

Besides the above, there are from ten to 15 hired mechanics, labourers, ond domestics, employed at Mayhew. Two half breed Choctaw lads, also reside here, one as interpreter, the other is learning the blacksmith's trade.

"In May last, three white men who have Choctaw families, and whose children had been at Eliot, proposed to put up buildings in their own neighborhood for a small school, and board and clothe their own children, if we would furnish a teacher. This proposal was accepted, and Mr. and Mrs. Williams, who formerly had charge of the scholars at Eliot, were designated for this purpose. They left Eliot about the first of October. Several buildings have been erected, and a school of about 15 scholars, commenced with favorable prospects. Mr. and Mrs. Williams have been unwearied in their labors. The men who engaged to put up the buildings, and provide for their children, have made commendable exertions. They have been assisted by a widow woman, a half breed Choctaw, who has a family she is educating. Supplies to the amount of $300 have been furnished to this school from Eliot and Mayhew, and Mr. Williams is authorised to support 4 or 5 poor scholars. At this school also, the scholars board with the teacher; the parents furnish provision and a book. While out of school, they are trained to habits of industry. The place selected for this school is called *Newell*, and is on the old Natchez trace, about 25 miles south of the road leading from Mayhew to Eliot.

"One thousand dollars have been paid by the United States Agent to the superintendant, being the annuity for 1821, granted by the Choctaws for a third primary school in the S. E. District. This is reserved for the specified object, and will be employed so soon as sufficient additional funds can be secured, and suitable persons engaged to carry on the work.

"Before closing this report, I beg leave respectfully to introduce a few remarks. The schools in the Choctaw Nation have very considerable resources, and are becoming extensive and important in their effects. All the arrangements respecting them, have been made with reference to their *permanent* support, and gradual increase. The advantages of this plan are already perceptible at Eliot. By a comparison with the former Report, it will be seen that the disbursements for the last year, were less by almost $4000, than those of the preceding. It will, however, be several years before the advantages of the plan will be fully realized.

"Benevolent persons in the United States, have sent large supplies of clothing and other valuable articles for the use of these schools. These donations have been of essential service. Without them the schools must have languished, and perhaps have been given up. Of some of these articles there has been a much larger supply received than we expected, and we presume larger than was anticipated by the various donors. After supplying the wants of the scholars and of the family, a large surplus remained. Some of this is sold to hired persons, and so far saves the payment money. Some is given to the Indians, in exchange for corn, beef, and other articles purchased of them, to the mutual advantage of the schools and the natives. The remainder of the surplus will be reserved until some way is opened for its disposal.

"The proper distribution of these charities, imposes on us highly responsible and difficult duties. We wish ever to keep in mind, that an injudicious bestowment of charity, increases the evil, it is designed to remedy. This is especially the case among savages. Our object has ever been to furnish them only such aid and instruction as would enable them better to provide for their own wants, and not to induce them to depend on the United States for a supply.

"The fact, that such a liberal support of clothing has been sent to the schools, doubtless induces some to do less for their children, than they otherwise would. The parents of most of the scholars are poor, and unable to do much towards the board and clothing of their children. But it is sometimes a question how far charity ought to be extended to those, whose parents are well able to support them. Several of this description have clothed their children, and paid for their board, and all appeared willing to do it, until they were told by gentlemen from the States, that the Government would educate their children, and that they need be at no expense for it. Previously to this rumor, the Choctaws had manifested a noble liberality. It is presumable they will again manifest a similar spirit, when they come better to appreciate the advantages of education, and more correctly to understand the means by which it is supported among them.

"As yet but a small portion of the children of this nation can be educated at these schools. What is contributed by the rich towards the support of their own children, will enable us to extend just so much further the benefits of instruction to the poor.

"The wretchedness of this people is daily becoming more manifest; as is also the importance of extending, as speedily as possible, to the rising generation, the salutary influences of civilized and christian education. On this rests the only hope of rescuing them from the avarice of unprincipled white people, and from the influence of their own ungoverned appetites and passions.

"During the past summer, in one neighborhood of about eight miles square, ten men and two women lost their lives by whiskey. Capt. L. Perry, one of the most useful Chiefs in the nation, was recently murdered in a drunken affray. The murderer of course was killed. Two other men committed suicide, in consequence of having lost their property by intemperance.

"We would respectfully submit to the consideration of the Executive, whether any direct measures can be adopted to diminish this great evil, and stop the effusion of human blood, with which this land is so deeply stained.

With great respect,

I have the honor to be your obedient servant,

CYRUS KINGSBURY,

Superintendant of Schools in the Choctaw Mission."

The Hon. JOHN C. CALHOUN, *Secretary of War.*

The following information was verbally communicated to me at Washington, March, 1822, *by a respectable gentleman from Natchez.*

The Choctaws, in Council the last October, resolved, that small schools shall be established in all populous parts of their country, so that none of the families should be more than three or four miles from a school, that children might conveniently go home at night, and save expense.

They passed a law, at the same time, prohibiting the introduction of ardent spirits into the country, on penalty of its forfeiture. Committees were appointed and authorized to carry the vote into effect, by seizing and destroying all such articles, wherever found. He added, that these Indians were making rapid advances in civilization, and that it was the desire of the white inhabitants of this state, that these Indians, as soon as educated, should be merged among them, and enjoy with them, the rights and privileges of freemen.

Description of Mayhew.

Letter from the Rev. Mr. Goodell.

"Creek-Path, April 30, 1822.

My dear Sir,

"I have visited Mayhew, the French Camps, and Eliot, with much satisfaction; and am now on my way, with Mr. Kingsbury, to meet the Corresponding Secretary at Brainerd. The situation of Mayhew is pleasant indeed. As you approach it from the east, there opens unexpectedly to view, an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of of trees at great distances, like the little isles of the sea, and except also the railing which incloses the fields of Mayhew. These fields are on the north side of the prairie, and directly in front of the Mission-houses. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north." Casting your eye over the prairie, you discover here and there, herds of cattle and horses, and wild deer, all grazing and happy.—"This," said Dr. Worcester, as he passed Mayhew, on his way towards home, and towards heaven—"This is the loveliest spot my eyes ever saw." The grass, which will soon be eight feet high, is now about eight inches, and has all the freshness of spring The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. An hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, Mayhew often almost wholly disappears; again it rises to view in still greater loveliness, half encircled with the oak, which, with the sycamore and mulberry, border the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, are scattered, by a bountiful God, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered. You can stand in almost any place, and count flowers of ten or twelve different hues. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on, contemplating this lovely scene, with all its interesting associations, your soul, or ever you are aware, will make you like the chariots of Amminadab.

"This," said one of the missionaries to me, "is the Lord's plantation. These are his fields. These houses, these cattle, and these utensils, are also his. We are his servants, and hope to die in his service." The missionaries are laboring constantly, cheerfully and prayerfully, and with much of a spirit of self-denial. A school, on a large scale, is about to go into operation.

"Last week Mr. Kingsbury assembled the chiefs and principal men of the district, and explained to them the nature and design of the school. To this, one of the chiefs replied;—"I be not accustomed to make a talk with the whites, but when a man's heart feel glad, he can say it. We have listened to your talk. We never understood this business so well before. We never before understood so well, that the missionaries *labor here without pay;* but leave their farms and houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know." He wished, when I returned to the north, through the great cities, I would say to the white men,—"You are our fathers. We are poor and feeble. Fathers must provide for the children. When these missionaries die, send more. We expect to die in our old habit; but we want our children do better."

I close my account of the Cherokees with the following extract of a letter from an intelligent lady, who lately made a visit to Brainerd, and was a witness of what she relates.

"Delightful as social intercourse must be in the mission family, we found but few opportunities of spending an evening as a domestic circle. In one of these few, the conversation turned on "the Star in the West.*" Elijah Hicks, son of the venerable Charles Hicks, and clerk of the nation, was one of the circle. His presence would not have disgraced any circle, either in appearance, manner, or conversation. He listened to our various remarks with deep attention, but gave not his opinion. At length with much propriety of manner and expression, he asked, "Whether our *divines* generally supposed the return of the Jews, predicted by the Prophets, was a spiritual, or a temporal return?"

"Judge Boudinot's statements were found by the missionaries to be correct. Customs, like those of the Jews, were from time to time, discovered. Their present "city of refuge for the man-slayer," is in the vicinity of a white settlement, where the guilty must stay till after corn-planting, when he may return in safety."

Progress of civilization among the Indians.

"Some of the Indians are said to live in very decent style, cultivate their lands, and keep good tables. Two Cherokees by the name of *Van*, have built good brick houses, and another Cherokee, who would imitate the Missionaries in all they do, has built him a house in exact imitation of theirs. A pious man from Georgia, four years ago, passed through the nation, and again, last year: he says, "their improvement is astonishing." The Missionaries are richly compensated for all their trials, in knowing that a nation are reaping, not only temporal, but eternal benefit, through their exertions. Father Hoyt says, nothing of any consequence transpires at the mission, but it is known through the nation in three days. Circumstances, little thought of by ourselves, would excite much interest and observation through the land. The Missionary has hardly time to reflect on the eminence on which he stands.

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* A book with this title, of which the late President of the American Bible Society (Dr. *Boudinot*) was the author.

"Civilization, and a knowledge of the Scriptures, will doubtless, dispel the mist which has so long hung over these nations, and show them to be not inferior to any other people. Their lands are now divided into counties; judges are appointed; and courts held. Judge Brown was once at Brainerd, while I was there. He possessed no small degree of unaffected dignity. I saw his neice, Delilah Fields, a girl not twelve years old, make coffee, and prepare him a breakfast in good style, and then wait on the table.

"I saw but one intoxicated person, and did not hear an oath from a Cherokee, during the term of three months.

"Theft was common: but the nation condemned it. During our stay, two horses were stolen from the mission. Several Cherokees assured us of their safe return, and, with our brother Reed, were many days engaged in their pursuit. The thieves were often heard of, in different parts of the nation; and finding no prospect of escape, they turned the horses loose upon the mountains, where they were soon found. Several small articles had also been stolen. Mr. Butler made a journey to the venerable Charles Hicks, for redress. The good man said, "We are to have a council next week. I will have a talk, and you will hear no more of it." "

CHICKASAWS.

The territory of the *Chickasaws* is included within the chartered limits of the States of Tennessee, Kentucky, and Mississippi. More than half is in Mississippi. It is bounded west by the Mississippi river; north by the Ohio; east by the Tennessee river, and Alabama Territory, and south by the country of the Choctaws. The boundary line, commences on the Mississippi, a little below Lat. 34° north, proceeds up this river to the entrance of the Ohio; up the Ohio to the junction of the Tennessee; up the Tennessee to Cany Creek, about twenty miles below the Muscle Shoals; up Cany Creek to its source; thence in a line to the

Tombigbee; down this river to the mouth of Oketibba, in about Lat. 30°, where it meets the Choctaw line; and from this point in a north-west direction, to its commencement on the Mississippi. A large portion of the country is very fertile and valuable. They have, by late treaties, ceded to the United States, all their lands lying north of the parallel of 35° N. Lat. or the southern boundary of Tennessee. Their present Territory lies wholly in the State of Mississippi.

The number of souls in this tribe is given in the Table. There are four males to one female. This inequality is attributed to the practice of polygamy, which is general in this tribe.

The Chickasaws have always been warm friends of the United States, and are distinguished for their hospitality. Some of the Chiefs are half breed, men of sense, possess numerous negro slaves, and annually sell several hundred cattle and hogs. The nation resides in eight towns, and like their neighbors, are considerably advanced in civilization. The American Board of Commissioners for Foreign Missions, have in contemplation the speedy establishment of a mission among these Indians, preparations for which are already made. This is done at the earnest solicitation of the nation.*

One of the Synods of the Carolinas, is engaged in planting an Education Family among this Indian nation.

Of the Tribes west of the Mississippi, and north of the Missouri.

Of these tribes I have here nothing to state, other than what will be found in pp. 34 and 35 of the Report, and in the Table.

Appendix B. b.—Rep. p. 34.

The contemplated establishment at the Council Bluffs, planned by Rev. Mr. Badger, of which some further account may be given, if our limits permit, under the head of *Miscellaneous Articles*, is for the present suspended, but will probably, in some form, be renewed.

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* See Dr. Worcester's Letter to the Secretary of War, p. 164.

App. C. c.—Rep. p. 35.

See an account of the settlement referred to, in *Report*, p. 50, note.

App. D. d.—Rep. p. 35.

Interesting extracts from Mr. Harmon's Journal, relating to the manners and customs of the Indians on the north west borders of the United States, and the adjoining territories on the north, will be given under our *Miscellaneous head*, which see.

The *Table* gives the names of the Tribes in this portion of our country, with their numbers and places of residence.

In Maj. Marston's letter, p. 120, App. and Mr. Sibley's, p. 205, will be found important information concerning several of the large tribes who inhabit the Territory of which we are speaking. Within this Territory two military posts, one at the mouth of St. Peter's river, and the other at the Council Bluffs, have been established by the Government.

Of the Indian Tribes between the Missouri and Arkansaw rivers.

Within the Territory of which I am now speaking, i. e. between the Missouri river, north, and Red river, south, and the Mississippi, east, and the Rocky Mountains, west; a number of the tribes lately residing on the east of the Mississippi, having sold all their lands to the U. States, are re-planted, or to be re-planted, on lands selected; or to be selected, and such as shall be approved by the tribes concerned. Some of these tribes are satisfactorily settled: others have had lands assigned them, with which they have been dissatisfied, and have refused to accept them; and others still linger on the lands of their fathers' sepulchres, which they have sold, and the places which are to be their future home are unknown to them. Not a few of the tribes lately rich in valuable lands, have now no spot to which they can point, and say, "that is my land; there is my home."

Of the Indian tribes within the limits just mentioned, the following information has been collected from various sources.

Under this head I give first a letter from *G. C. Sibley Esq.* Factor, at Fort Osage, to *Thomas L. McKenney, Esq.* giving a particular and valuable account of the

Osages, Kanzas, and Ioway Indians.

"Fort Osage, 1st October, 1820.

"*Sir,*

"Your letter of the 9th August, was received three days ago, I hasten to reply to the queries therein contained.

"The tribes of Indians, who usually hold intercourse with this trading house, are

"1st. The *Kansas*, residing about three hundred miles up the Kansas river, in one village. They hunt all through the extensive country watered by the Kansas River, and on the Missouri, south side, above this place to the Nodoway. I rate this tribe at somewhere about eight hundred souls, of whom about two hundred and thirty are warriors and hunters, thirty or forty superannuated old men, and the rest women and children.

"2d. The *Great Osages*, of the Osage River. They live in one village on the Osage river, seventy-eight miles (measured) due south from Fort Osage. They hunt over a very great extent of country, comprising the Osage, Gasconade and Neeozho rivers and their numerous branches. They also hunt on the heads of the St. Francis and White Rivers, and on the Arkansaw. I rate them at about one thousand two hundred souls, three hundred and fifty of whom are warriors and hunters, fifty or sixty superannuated, and the rest are women and children.

"3d. The *Great Osages* of the Neeozho, about one hundred and thirty or forty miles south west of Fort Osage; one village on the Neeozho River. They hunt pretty much, in common with the tribe of the Osage river, from which they separated six or eight years ago. This village contains about four hundred souls, of whom about an hundred are warriors and hunters, some ten or fifteen aged persons, and the rest are women and children.

"4th. The *Little Osages.* Three villages on the Neeozho River, from one hundred and twenty to one hundred and forty miles south west of this place. This tribe, comprising all three villages, and comprehending about twenty families of Missouries that are intermarried with them, I rate at about one thousand souls, about three hundred of whom are hunters and warriors, twenty or thirty superannuated, and the rest are women and children. They hunt pretty much in common with the other tribes of Osages mentioned, and frequently on the head waters of the Kansas, some of the branches of which interlock with those of the Neeozho.

"5th. The *Ioways,* only visit this place occasionally. This tribe is about as numerous as the Kansas. They are latterly much divided, so that I am unable to state precisely how many villages they occupy, or where they are located. About half the tribe I understand joined the Ottoes, near the Council Bluffs, last year, with the intention of remaining there. I am not sure whether they still remain there or not. The other part of the tribe remains in two villages, I believe, on the De Moines and Grand Rivers. The Ioways hunt principally between the Missouri, north of it, and Mississippi rivers, from the heads of the two Chacatons, up to the Nodoway, and sometimes still farther up.

"6th. Of the *Chancers,* or Arkansaw tribes of Osages, I need say nothing, because they do not resort here to trade. I have always rated that tribe at about an equal half of all the Osages. They hunt chiefly in the Arkansaw and White Rivers, and their waters.

"It must be understood, that the above is merely an estimate of numbers founded on the general knowledge I have of the several tribes mentioned, and without any pretensions to accuracy, though I do not believe I am far from the truth; if any thing, I am over the mark. As relates to the Osages; it is next to impossible to enumerate them correctly. I have made several attempts in vain. They are continually removing from one village to another, quarrelling and intermarrying, so that the strength of no particular village can ever be correctly ascertained. I do not believe that any of the tribes, named above, increase in number, take them in the aggregate, and I think they are rather diminishing. They are always at war, and not a year passes that they do not lose some in that way. Epidemic diseases attack them now and then, and sweep them off by families.

"I proceed to answer your 4th query. The main dependence of each and every of the tribes I have mentioned, for clothing and subsistence, is hunting. They would all class alike in respect of their pursuits; therefore, one general remark will suffice for all.

"They raise annually small crops of corn, beans, and pumpkins, these they cultivate entirely with the hoe, in the simplest manner. Their crops are usually planted in April, and receive one dressing before they leave their villages for the summer hunt, in May. About the first week in August they return to their villages to gather their crops, which have been left unhoed and unfenced all the season.

"Each family, if lucky, can save from ten to twenty bags of corn and beans, of a bushel and a half each; besides a quantity of dried pumpkins. On this they feast, with the dried meat saved in the summer, till September, when what remains is *cashed*, and they set out on the fall hunt, from which they return about Christmas. From that time, till some time in February or March, as the season happens to be mild or severe, they stay pretty much in their villages, making only short hunting excursions occasionally, and during that time they consume the greater part of their *cashes*. In February or March the spring hunt commences; first the bear, and then the beaver hunt. This they pursue till planting time, when they again return to their village, pitch their crops, and in May set out for the summer hunt, taking with them their residue, if any, of their corn, &c. This is the circle of an Osage life, here and there indented with war and trading expeditions; and thus it has been, with very little variation, these twelve years past. The game is very sensibly diminishing in the country, which these tribes inhabit; but has not yet become scarce. Its gradual diminution seems to have had no other effect on the Indians, than to make them more expert and industrious hunters, and better warriors. They also acquire more skill in traffic, become more and more prone to practice fraud and deception in their commerce; are more and more dependent upon the Traders; and consequently more and more debased and degraded.

"I ought to have stated that these people derive a portion of their subsistence regularly from the wild fruits their country abounds with. Walnuts, hazlenuts, pacons, acorns, grapes, plums, papaws, parsimmons, hog potatoes, and several other very nutritious roots; all of these they gather and preserve with care, and possess the art of preparing many of them, so that they are really good eating. I have feasted daintily on the preparation of acorns (from the small white oak,) and Buffalo grease. I had the advantage, however, of a good appetite, well whetted by nearly two days abstinence from food. The acorns and fat agreed with me, however, and convinced me that a man may very well subsist on it, if he can get nothing better. This dish is considered as the last resort, next to acorns alone. From these facts you will not be surprised to learn, that the arts of civilization have made but little progress, as yet, among the Indian nations in this quarter, knowing as you do, the natural propensity of the Indian to live without toil, upon the bounties of wild nature, rather than to submit to what he considers the degradation of labor, in order to procure sustenance. So long as the facilities I have enumerated exist, so long will exist the propensity to rely chiefly on them. This is nature. Art assumes the reins when nature gives them up, and we cling to nature as long as we can. So long as her exuberant bosom affords us sustenance, there we tenderly repose, free and untrammelled. On the failure of that resource we are obliged to resort to art for support. The whole history of man shews that art never gets the ascendency of nature, without a desperate struggle, in which the object of contention is most piteously mangled, and often destroyed, and a compromise is always obliged to be effected; which compromise, if I understand the subject, is the very thing we call *civilization*, in reference to the Indian nations; an object we are all aiming at, and what I feel as anxious as any one to effect.

"I have often noticed Indians observing, with much apparent interest, the effects of our agricultural skill, our fine gardens, abundant crops, and our numerous comforts and conveniences. A very sensible Osage, the Big Soldier, who had twice been at Washington, once said to me, when I was urging the subject of civilization on him; "I see and admire your manner of living, your good warm houses; your extensive fields of corn, your gardens, your cows, oxen, work-houses, waggons, and a thousand machines, that I know not the use of. I see that you are able to clothe yourselves, even from weeds and grass. In short you can do almost what you choose. You whites possess the power of subduing almost every animal to your use. You are surrounded by slaves. Every thing about you is in chains, and you are slaves yourselves. I fear if I should exchange my pursuits for yours, I too should become a slave. Talk to my sons, perhaps they may be persuaded to adopt your fashions, or at least to recommend them to their sons; but for myself, I was born free, was raised free, and wish to die free." It was in vain to combat the good man's opinions with argument. "I am perfectly content," he added, "with my condition. The forests and rivers supply all the calls of nature in plenty, and there is no lack of white people to purchase the surplus products of our industry." This is the language that is held by the Indians in this quarter generally. Like all people in a state of ignorance, they are bigoted, and obstinately adhere to their old customs and habits. 'Tis in vain to attempt to bend the aged oak to our purposes. The tender sapling, however, can be made to yield to our efforts, and bend to our will.

"The Missionary establishment now forming near the Osages, I have no doubt will tend very much to promote the civilization of those tribes, so far at least, as regards the rising generation. Few, if any, of those now above the age of fifteen, will ever wholly abandon their present savage pursuits.

"It is a singular fact, however, that although the Indians who have attained the age of twenty-five years and upwards, generally refuse instruction, yet they seem by no means averse to have their children taught our arts.

"I will conclude this communication with the following proposition, which you may make use of as you think proper. It is for the Government, by compact with the Indians, to cause to be surveyed certain dstricts of the Indian lands, suitable for the purpose, in the same manner that the United States lands are surveyed; only I would recommend that the lines should be more distinctly marked. Whenever an Indian evinced a serious disposition to settle himself permanently, and to pursue civilized habits, a portion of this land, from 160 to 640 acres, as might be proper, should be allotted to him, patented to him by the Government, and secured to him and family forever. He should not have the right to sell, or alienate it, in any manner, except by the express permission of the President of the United States, nor should it be held liable for debts. I believe that by locating each Indian family, disposed to adopt our mode of living, on a tract of land, of their own distinctly marked out, and permanently secured to them, Government would greatly promote the scheme of civilization. You would thus give them, at once, a distinct and permanent property, an interest in the soil, instead of a vague, transient, undivided, property in a vast extent of country, from which the art of a few of his leaders may expel him forever at any time. Each individual may thus be secured in his own right. He may have a house, where he and his family, may live securely on the fruits of their own industry. Each may sit under his own vine and fig tree, and have none to make him afraid. At present each individual Indian is emphatically an outcast in his own territory. We are perpetually norrowing their limits by purchases. By degrees they resign to us their best lands, and find themselves at length hemmed up, like a herd of Buffaloes, in a remote corner of their once boundless possessions. Here they sit down in despair; they have no longer a home or a country. Yet here we pursue them, and importune them to become farmers, after their spirits are broken, and after they have unwillingly deprived themselves of the power of possessing what a farmer values most, an independent home.

I forbear any farther remarks on this subject for the present. A little reflection, will, I am sure, satisfy you that it is worthy of consideration. GEO. SILBY.

Extinction of Indian title to State of Missouri, and part of Arkansaw Territory.

"In the year 1817, the Indian title (by different Treaties,) had been extinguished to about 70,000 square miles, a tract as large as the whole of New-England, included within the following boundaries. Beginning at the mouth of the Kanzas, three hundred miles up the Missouri river, in lat. 39° 5′ north, and running north over a rich country, 100 miles, to the head of the little river Platte; then east, over naked sterile ridges, 160 miles, to the river des Moines, (river of the monks) then down that river, 16 miles, to its mouth in the Mississippi. South of the Missouri, the line begins at Prarie de Flu, thirty miles below the mouth of the Kanzas, and runs south, 254 miles down that river to Arkansaw; then down that river, supposed 250 miles, to the Mississippi."*

The above limits embrace the whole state of Missouri, and the eastern part of Arkansaw Territory.

Education Establishments.

Within these limits, I may say, indeed, within the whole of that part of the United States, which lies west of the Mississippi river, but three Education Families have as yet been planted; these are called *Dwight*, among the Cherokees on the Arkansaw river; *Union* and *Harmony*, among the Osages. These Establishments were cotemporaneously made. The first, was projected, and has been conducted by the American Board of Commissioners for Foreign Missions; the other two, by the United Foreign Missionary Society. I introduce my account of these Establishments with the following

Extract of a letter from the Rev. Dr. Milledoler, Corresponding Secretary of the United Foreign Missionary Society, dated, New-York, Nov. 30th, 1819, addressed to the Secretary of War.

"Since my last communication which I had the honor to make to you in behalf of the U. F. M. Society, the Board of Managers have received a letter from their agents, Rev. Messrs. Chapman and Vinall,† dated, Cherokee nation, Dardanelles, 400 miles up the Arkansaw, July 17, 1819.

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* Brown's Western Gazetteer. I do not find the Treaties which authenticate the above statement. I give it on Mr. Brown's authority.

† Mr. Vinall, in ascending the Arkansaw river, overcome by his great fatigues and privations, was unable to proceed with his companions to the end of his journey. He was left in the best practicable situation, languished and

"Aided as they were by the government of the United States, and by their agents in that quarter, they met with a very friendly reception from the Indians.

"Their disposition towards us will appear from the following Talk, dictated by *Speaker*, a principal chief in a council held at fort Detroit, and addressed to their emigrant brethren, whom they shortly expect to join on the Arkansaw.

Fort Deposit, Cherokee Nation, June 23, 1819.

"*Friends and Brothers,*

"We have had the pleasure to have had Messrs. Chapman and Vinall, missionaries from New-York with us two days. They have come a great way. We approve of their object. We wish our children to be educated, and we are much pleased to know that they, as well as the good men that have sent them to us, are disposed to do good to our children. We feel the want of these things, which they will teach our children, and which we are sensible will prove beneficial to them. They come well recommended. They have recommendations from the Department of War, and also from the Department of State, and from the honorable Society which have sent them. We do therefore request all the chiefs who are now in the Arkansaw country, to receive these missionaries kindly, as our friends and brothers, and render them all the assistance in their power in establishing schools among the Cherokees, and in endeavoring to etablish schools among the neighboring tribes: and thus let us manifest by our conduct, that the Cherokees are not behind any other red people in acknowledging the endeavors of good white men, to raise our youth to equal privileges, with those of any nation of the Earth.

We are your friends and brothers,
By the beloved man, a *King*.
Speaker,
John Brown, Sen'r. and by other
Chiefs to the number, in all, of *twenty-four*."

To Reuben Lewis, Esq. U. S. Agent.

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died, a martyr to his pious zeal to save the Indians. He was a young man of respectable talents, eminent piety, and devoted to the cause of missions. His spirit, we trust, is with the host of martyrs in heaven.

"The above talk was presented by Maj. Lewis (our missionaries being sick at the time) to a council of the principal chiefs on the Arkansaw convened to receive it, and was received in a very favorable manner. They determined to locate the desired establishment not many miles from the east line of their country, "because, (to use their own language) wherever white man sets down his foot, he never could be made to take it up, but it grew and spread with astonishing rapidity." They also reserved to themselves the privileges of removing the missionaries, if their future operations should be found injurious to the rights of the nation. These Indians are represented by our agents, as extremely desirous of having their children instructed; and they also speak very favorably of the site which has been marked out for the missionary establishment.

"With respect to the sums wanted to carry into effect our missionary plans, I can only say, that a single establishment, on the plan contemplated in our general principles, will necessarily incur a heavy expenditure; but as our views are not confined to a single establishment, and we intend, if means are afforded, to plant one star after another, until the whole western wilderness shall be lighted up, from Arkansaw to the Missouri; we are ready thankfully to receive, and faithfully to apply, all the means that the friends of missions among ourselves, and the munificence of the general government, shall place at our disposal.

"As soon as our agents shall have returned from their tour, who are daily expected, and we shall have been favored with an answer to this communication, we shall be ready and disposed to commence our exertions."

App. E. e.—Rep. p. 36.

I begin this article with a general description of that part of the extensive Territory of Arkansaw, which embraces all the stations of the Education Families, mentioned under this head. This description is furnished to my hand by His Excellency, Gov. Miller, in a letter, dated, " Post of Arkansaw, Sept. 2, 1820,* as follows:

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* Am. Miss. Reg. for Jan. 1821.

"This country must be called sickly. Every new comer, without exception, has been sick. The sickness here is fever and ague; a slow bilious fever, &c. Very few deaths occur by disease, but people remain weak and fit for nothing a long time.

"I suppose it would be agreeable to you to receive some description of this unknown country. It is situated between 33° and 36° 30′ N. Lat. and extends from the Mississippi to the western boundary of the possessions of the United States. It is a very large extent of country, thinly settled. In the village of Arkansaw there are seventeen houses, (dwellings) and this is, perhaps, as large a village as is in the Territory. From this, on the mail route, we have to travel without a house or shelter, three days, to get to a settlement, across a prairie. In crossing this, water is a scarce article. In fact, there is a great want of water all over this country, with very few exceptions.

"The Arkansaw is a fine navigable river, for more than a thousand miles, at a middle stage of water, and affords as rich land, on both sides, as there is in the world. In fact, on all the rivers land abundantly rich and fertile is uniformly to be found. Back from the water streams, the land is quite indifferent; you may say poor, till you go west two or three hundred miles, then it is very good. The country is flat and level from the Mississippi west for one hundred and sixty miles, then it becomes hilly and broken, and rocky on all the hills. Of animals in this country, both winged and quadruped, we have no want. There is almost every species of the bird and fowl in great abundance—wild geese and swans, turkies, quails, rabbits, raccoons, bear, wolf, catamount, wild-cat, beaver, otter, deer, elk, and buffaloe; the huntsman has full scope.

"As to the minerals, we have plenty of iron, lead, coal, salt, &c.

"This country is the best for raising stock of every kind that I have ever seen. A man may raise and keep, summer and winter, any number he pleases. They grow large and handsome.

"Cotton and corn are the staple articles. The land, well tended, will average about one thousand in the seed, to the acre; corn from fifty to sixty bushels. The crop is good this year, but the birds destroy vast quantities of the corn.

"I have spent more than two months on a visit to the Cherokee and Osage Indians this summer. The object of my visit to the Indian villages, was to settle a difficulty between them. I went on to the Cherokees, (250 miles) and held a council with them. They agreed to send four of their chiefs with me to the Osages, about 350 miles further. The settlement of the Cherokees is scattered for a long extent on the river, and appears not much different from those of the white people. They are considerably advanced towards civilization, and were very decent in their deportment. They inhabit a lovely, rich part of the country.

"The Osage village is built as compactly as Boston, in the centre of a vast prairie. All the warriors, chiefs, and young men met us two miles from the town on horseback, mounted on good horses, and as fine as they had feathers or any thing else to make them. They professed much friendship. I got them to suspend their hostilities.

"The Osage town consisted of one hundred and fifty dwellings, with from ten to fifteen in each house. The average height of the men is more than six feet. They are entirely in a state of nature. Very few white people have ever been among them. They know nothing of the use of money, nor do they use any ardent spirits.

"I pitched my tent about half a mile from the town, and remained five days. They made dances and plays every night to amuse me. These Indians have a native religion of their own, and are the only tribe I ever knew that had. At day-break, every morning, I could hear them at prayer, for an hour. They appeared to be as devout in their way as any class of people. They made a present of eight horses when I left them.

"I got there two horned frogs—they are a curiosity. I kept one of them alive twenty-two days; it then laid twenty-two eggs as large, and about the shape and appearance of a large white bean, and died. I have them all preserved in spirits. I obtained the skin of the young wild hog: this is a curiosity—likewise the skin of the badger. I procured also some salt that came from the salt prairie, which is covered for many miles from four to six inches deep, with pure, white, crystallized salt. All men agree, both white and Indian, who have been there, that they can cut and slice off a foot square. This place is about one thousand three hundred miles, by the course of the river, above this. One branch of the Arkansaw passes through this prairie, and sometimes overflows it. When this is the case, the water in the river here is too salt to drink. There is a place about one hundred and fifty miles from this where the water gushes out of a mountain so hot, that you may scald and dress a hog with the water as it comes from the ground. This is a fact which admits of no doubt."

Dwight.

This is the name given to the Education Establishment formed by the American Board of Commissioners for Foreign Missions, among the emigrant Cherokees, on Arkansaw river. In June 1820, the two branches of the Family destined for this distant station, having proceeded by different routs, met on the spot destined for their future residence, and scene of labor in civilizing and evangelizing the Indians. Gov. Miller, with whom they had an interview on their arrival, expressed his very cordial approbation of their object, and his readiness to lend them all the aid in his power for its accomplishment.

The site selected for the Establishment, is on the west bank of the Illinois river, a northern branch of the Arkansaw, about five miles from their junction, on a gentle eminence, covered with a growth of oak and pine. At the foot of the eminence issues a large spring of pure water, yielding an abundant supply of this comfort and necessary of life. The Illinois, three fourths of the year, is navigable for keel boats, as far as the Establishment. Above, opposite, and below it, is plenty of excellent bottom land for culture, and conveniently near a good mill seat. From the circumstances mentioned, the situation promises to be very eligible; pleasant and healthful; and is also conveniently near the Indian villages. It is one hundred miles below Fort Smith; two hundred above the Arkansaw post; and about five hundred, as the river runs, from the mouth of the Arkansaw. The first log-house was raised here the 28th September, 1820.

"The name of DWIGHT was given to this establishment in affectionate remembrance of the late TIMOTHY DWIGHT, D. D. LL. D. President of Yale College, who was a warm and devoted friend to Missions, a distinguished and active member of the Board, and the first of that body who died, after its incorporation."*

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* Annual Report of the Missionaries to the Secretary of War, Sept. 1821.

The Superintendants of this Establishment, in their last annual Report to the Secretary of War, give to him the following account.

"We all arrived in this country in the month of July, 1820. Sickness, however, with which we were all affected, prevented our entering immediately on the work in view, and has greatly retarded our operations since their commencement. The site selected was a wilderness. The first tree was felled on the 25th of August. Since that time, we have cleared and enclosed with a substantial fence, about twenty acres, most of which is improved the present season. We have also erected four cabins of hewed logs, for dwelling houses; two of which are twenty feet square, with piazzas on two sides, and two are 18 feet by 22, with piazzas on one side. A school house, 24 feet by 36, is nearly completed, constructed on the Lancasterian plan, and designed to accommodate one hundred children. A considerable part of the work is done for a dining hall and kitchen in one building, 24 feet by 68, with piazzas on both sides, and a cellar under it, 24 feet by 40. Aside from what has been mentioned, we have built a corn-crib and stable, and have cleared and fenced a garden, yards, &c.

"The property, at present belonging to the establishment, consists principally of stock and farming utensils:—three horses, two yoke of oxen, ten cows and calves, between thirty and forty head of swine, two waggons, one cart, ploughs, &c.

"We have not yet made sufficient progress to enable us to open a school for the instruction of heathen children; but hope to do so in about two months. The number, which will be admitted to enjoy the privileges of instruction, cannot at present be named, as no limits will be set to the extent of benevolent action, except what is involved in the want of means.

The plan upon which the school will be conducted, is similar to that of the schools at Brainerd and Eliot, with which the executive is in some measure acquainted, and which has already received its approbation. The plan requires, that all the children taken into the school, be received also into our family, that they may be constantly under our care and direction. By taking them before their habits are formed, placing them in a Christian family, and teaching them not only the common branches of human learning, but the various kinds of labor on the farm, and in the work-shop;

and thereby inuring them to habits of industry, temperance, and sobriety, there will be a foundation laid for their future usefulness, and reason to hope, so far as the influence of such an education extends, that the condition of our aborigines will be essentially improved. This plan of education, embracing a practical knowledge of agriculture, and such of the arts as are suited to the condition of the Indians, on the part of the boys; and spinning, weaving, sewing, and the various kinds of labor in a well regulated family, on the part of the girls; is that which we design to introduce into the school, about to be commenced. We fully accord with the views of government, so far as they are known to us, as to the high importance of teaching Indian children to labor; and not only how to do this to good advantage, but also to feel sensible of the necessity and utility of it in their own case; and to prepare their minds gradually to be pleased with industrious habits and active life. But for the accomplishment of the object contemplated, time, perseverence, exertion, and no small expense, will be requisite; particularly is it necessary, in order to make the Establishment respectable, useful, and permanent, that buildings for various mechanics, a saw and grist mill, and more dwelling and other houses, be erected, and a large plantation cleared, and put under the best cultivation, and farming and mechanic tools, and live stock increased in quantity and variety.

"The actual performance of all this, will require greater means than we can at present expect, unless the benevolent aid and fostering hand of government be extended to us. To this we look with humble confidence, for at least a part of our resources for carrying on the great and highly important work of civilizing a part at least of our long neglected aborigines. To this work we have devoted ourselves for life, desiring and expecting no other earthly reward, than what is experienced in benevolent exertion, having a full conviction of its entire practicability."

The distressing war, which has raged for some time between these Cherokees and the Osages, has created insurmountable obstacles to the progress and success of the infant Establishments among them. It is asked with deep solicitude, whether the government, if persuasion fails to reconcile these contending nations, as is the fact, ought not, *authoritatively*, to forbid it! These Indians, as are all others, within, and on the borders of our settlements, being by Treaties, in friendship and under the care of the Government, it would certainly be correct and humane, to interpose by force, if necessary, to stop this shocking warfare in the midst of us. It is chilling and painful to every good feeling in man, to witness such bloody and murderous scenes. But what can we say in condemnation of this savage warfare, while we permit, in open violation of the laws of God and of our country, our own citizens, and these too of the respectable class—law-givers, to attempt deliberately and repeatedly to murder each other, without the effectual interposition of the authority which should prevent it? How can we escape the just judgments of heaven, while such crimes are committed with impunity!*

Union.

This station, occupied by one of the Families sent out by the United Foreign Missionary Society, "is about twenty-five miles from the principal Osage village. It is situated on the west bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi. The buildings are erected on a moderate eminence, about one mile from the river, and equally distant from a valuable saline, at which a considerable quantity of salt is annually manufactured for the supply of the settlements below. The situation is pleasant, the soil rich, the face of the surrounding country diversified, and the air and climate generally more salubrious than in most places under the same latitude. The tract of land ceded to the Mission by the Indian Chiefs, is bounded by Grand River, on the north and east, and by the adjacent hills, on the west and south; embracing a prairie of about four square miles in extent. As its name denotes, it is unincumbered with trees or shrubs, and is at once fit for the scythe or the plough. So far as fuel is concerned, the deficiency of timber is already supplied by the discovery of mineral coal.

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* Since the above was written, the following article from the Fifth Report of the United Foreign Missionary Society has come under my notice.

"It is believed that the Governor of the Territory, and the Commandant of the Garrison, had made every effort within their reach, to prevent the dissensions which have occurred. They were not clothed with *authority*, to interpose the arm of military power; nor had the Executive of our Government the right to communicate that authority. A bill to empower the President to resort to military force, for the purpose of suppressing Indian wars within the limits of the United States, was introduced into Congress during its late session; but the friends of Missions, and the advocates of Indian civilization, have to lament, that a measure so interesting to both, was finally rejected. Until such a law shall have been enacted, or the Indians shall have universally imbibed the spirit of the Gospel, no calculations can be made of a permanent peace among the contiguous and conflicting Tribes in our country."

"On the 20th of February, two days after the arrival of the Mission, they were visited by *Tally*, the second Osage Chief, and several of the counsellors and warriors of the tribe. The Chief expressed the warmest satisfaction at the arrival of the family. Among other things, he observed, "When Mr. Chapman first came to this country, he said he would come again and bring good white men and women to teach us. Now we see your faces; and feel glad. We know you are true men." After a friendly interview, it was mutually agreed, that the Missionaries should visit the principal village in the course of a few days, for the purpose of attending a Council of the Chiefs, and of being formally introduced to the tribe.

"On the 5th of March, the Superintendant, Assistant, Physician, and one of the other brethren, proceeded, according to agreement, to the Indian village. On their approach they were met by *Clamore*, the principal Chief, who bade them welcome, and conducted them to his own residence. On their way through the village they were surrounded by hundreds of the natives, all apparently gratified by their arrival; and, during the whole of their visit, they were entertained with a spirit of hospitality and kindness, which would have done honour to a civilized community. On the ensuing morning, a general council was convened. The Missionaries were introduced, and their papers, furnished by the Society and the Government, were interpreted and explained. The principal Chief expressed on the occasion, the highest satisfaction; and, in an animated and eloquent strain, recommended the Mission, and its object, to the attention and the confidence of his people. He concluded with the assurance, that, should war not prevent, he would send his own children to the *Missionary* school, as soon as it should be opened for their reception.

"The Osages of the Arkansaw occupy several villages. The principal village contains about three hundred lodges or huts, and about three thousand souls. The lodges are generally from fifty to a hundred feet in length; and, irregularly arranged, they cover a surface of about half a mile square. They are constructed of posts, mattings, bark and skins. They have neither floors nor chimneys. The fire is built on the ground, in the centre of the lodge, and the family, and the guests, sit around in a circle, upon skins or mats. The men are generally of a lofty stature, of a fine form, and of a frank and open countenance. In council they are dignified, and, in their speeches, eloquent. The women, although strong and active, are not proportionally tall. As in all uncivilized and pagan countries, the women are doomed to perform the drudgery of the nation, while the men resort to the chase or the battle, or consume their time in vain and unprofitable amusements. Their children are numerous, and remarkably submissive to parental authority. As a people, they are punctual, and apparently fervent in their morning and evening devotions; but, like the ancient Athenians, they address their worship "*to the unknown God.*" They live in the practice of polygamy, and of many other vices; and like many a whiter, and better informed pagan, they deem it a virtue of the purest order, and an honor of the highest grade, to plunder, torture, and destroy their enemies. Such is a brief account of the village, and of the character of the people, to whom you are conveying the arts of civilized life, and the glad tidings of the gospel.

"On the 30th of October, 1821, the Superintendant and Assistant transmitted the first annual Report of their improvements to the Secretary of War. By this report, it appears that the estimated value of the Missionary property at this station, including buildings, live stock, produce of the farm, agricultural and mechanic tools, medicines, books, and furniture, amounted to more than seventeen thousand dollars. In addition to this amount, supplies to the value of three thousand dollars, shipped at this port, are now ascending the Arkansaw, or have recently arrived at the station.

"In the month of August, it was ascertained, that the Great Osage Mission had arrived at *Harmony*, and that a skilful interpreter had been found at the United States' Factory, in the immediate vicinity of that station. It was thought expedient that two of the brethren should repair thither, and pursue their study in company with the Assistant of the other Mission. Under the date of the 20th of December, Mr. Chapman states, that they had finished a Dictionary, and the most important parts of a Grammar, and were then attending to the construction of sentences in the Osage language.

"Another object of early attention and solicitude to the Family, was the opening of a school for the instruction of the Indian youth. As soon, therefore, as their school-house was finished, information of the fact was conveyed to the Chiefs, and they were invited to send their children without delay. Four children were brought to the school on the 27th of August, accompanied with the message, that others would soon follow, if war should not prevent. At the date of the latest advices, three of the children were still at the school, conducting themselves well, and making good improvement. The oldest of the four had been seduced away by a woman of the village, and was unwilling to return. Both the woman and the child were severely reprimanded by the Chiefs; and renewed assurances were given, that as soon as peace should be restored, as many children should be committed to the care of the Missionaries, as they would be able to accommodate and instruct."

Mr. Chapman's Journal.—Union, May 30, 1821.

On the 10th November 1820, we examined the celebrated Saline, on Illinois river, and the apparatus just erected for making salt. This place had evidently been before occupied by Indians or others, for the like purpose.

"This country is, perhaps, better adapted to the raising of stock, than any other in the United States. Our cattle this spring, appear in a better state with only what they have gathered from the woods and prairies, than those in the country from which we came, with all the usual care and expense bestowed upon them. We have had, an accession of ten calves—so that we at present number thirty-seven head. They are perhaps, as fine a stock as can be found in any part of the country. Cattle, in this region, being a mixture of the Spanish breed, are generally larger and more beautiful, than those at the eastward.

"This country consists principally of prairies, large and small, skirted, near the rivers and creeks and on the mountains, with a scrubbed growth of oak. The inferiority of the timber is owing to the annual burning of the prairies. The river-bottoms contain ash, walnut, black-walnut, locust, hack-berry, cotton wood, &c. of various sizes. But these bottoms are of small extent, and generally at a considerable distance from our residence. It is, therefore, difficult to find suitable timber for large buildings. We have however, lately found a small grove of beautiful pine, about five miles distant.

Soon after our arrival at Union, which was the 15th of November, "the Principal Chief, with his son made us a visit. Having welcomed us with the utmost affection, he gave a history of the circumstances of his family and nation, since he saw me last year. He observed, among other things, that his family had been very sick, and that one of his wives had died. "But," he added, "the Great Spirit has been so good, that the remainder are all now in health." When he had finished, and expressed a wish to hear what I might have to say, I informed him, that after I had parted with him last year, I passed through his country, and told him by a letter the place I had selected for our settlement. I asked him whether he had received the letter, and whether my choice met his approbation. He replied in the affirmative; and said, that the place I had selected was a good one, and was appropriated to our use for the education of his people; and added, that its limits should be Grand River on the east and north, and the surrounding hills on the other sides. This tract contains about *four square miles.* I then told him, that after having been long interrupted by sickness on my return home, I arrived and informed their Great Father, the President, and the Society of good white brothers, who had sent me out, that their red brethren, the Osage Indians, were desirous that good men and women should come to teach them; that, when the inquiry was made who would go and help our red brothers and sisters, these good people who had come with me said "we will go;" and that we all immediately left our fathers and mothers, brothers and sisters, and came on to instruct them and do them good. I mentioned, that sickness had kept some of our good people back; that the Great Spirit was so merciful that only two had died; and that the remainder were recovering, and would join us as soon as the water should rise. Having finished my narrative, I showed him our papers. He then, evidently elevated with joy, exclaimed—"This is a bright day! This day is glorious! There are no dark clouds to hinder the light of this bright day!"

Harmony.

The best view of the location and present state of the Education Establishments at this station, is given in the letters and journals of its principal members.

Mr. Newton writes to General Steele, from *Harmony*, state of Missouri, September 27th, 1821, thus—

"Harmony is situated on the margin of the Marias de Cein river, about six miles above its junction with the Osage. This place was granted to us by the Indians in Council, on the 13th of August.

"Our limits embrace excellent timber in abundance; first rate prairies for ploughing, pasturing, and mowing; the only mill-seat known in this vast country; stone coal on the surface of the ground, and within a few rods of our buildings: and a large ridge of lime stone, sufficiently near for our convenience. Our river bottoms are rather low for cultivation, without draining; but our prairies are high, and inclining towards the creeks, which receive and carry off the surplus water. The soil of our prairies is a dark, rich loam, about two feet thick, beneath which we have clear clay, as deep as we have yet penetrated. We shall depend on wells for water for family use. The grass of the prairies varies from two to seven feet in height, and forms an average impediment to travelling, equal to that of snow from eight to ten inches in depth.

Cattle are raised in this country without much expense. Indian corn can be bought for fifty cents a *barrel*, of about *five* bushels. Pork in the hog is advertised at seventy-five cents per hundred weight. This abundance is within a hundred miles of us, and there is a waggon way from our Station to Fort Osage, seventy-eight miles of the distance.

Mr. Sprague writes about the same time to his brother—

"Our buildings will be erected on the river's bank, but sufficiently remote to give us a spacious and handsome green in front. In the rear we have a vást prairie, covered with grass, yielding in its uncultivated state, from one and a half to two tons of hay on the acre. On either side of us we have good timber in great plenty. We have, also, near at hand, an excellent spring of water, stone coal, lime stone, and clay of the first quality for making bricks. Our Mill-seat is about a mile below us, and directly opposite to the United States' trading house, which was commenced in July, and which is to be completed by the first of next month. We are within fifteen miles of the great Osage village.

"The Indians appear very friendly. They frequently visit us; and we feel the assurance, that some of their children will be sent to us as soon as we are able to accommodate them. Mr. Williams, the interpreter, talks of giving us his little daughter, who can speak both the English and the Osage languages, and who, of course, would be of great help to us."

The latest accounts from Harmony, are up to February of this year. (1822.)

Mr. Dodge writes thus to the Domestic Secretary. Jan. 1822:—"We have already twelve children, who are given to us for instruction. We have not as yet built a school house, but, at present, occupy one of our houses for the use of the school. We calculate to build accommodations for the school, as fast as they are needed, so as not to reject one Indian child that may be offered for our instruction. As our family is now large, and we have the prospect of a numerous school, we think it would promote the interests of the mission, if the Board were to send us a carpenter and joiner, a thorough workman at tanning and shoemaking, an additional farmer, and a man acquainted with brickmaking and bricklaying. Some, or all of these, would be very useful at this station immediately.

"We have several hands employed in assisting us in erecting some necessary out-buildings, preparing us a well, splitting and hauling rails to fence our field, &c. We calculate to commence building a saw-mill, and grist-mill, early this spring, with the hope of having them finished in the fall. We have fitted up a room, which will probably hold forty scholars; and our school is now in operation under as favourable circumstances as we could expect. We find much difficulty in persuading the natives to give up their children, and in keeping them after they have been given up.

"Brother Sprague is doing very well in the blacksmith department; but he very much needs an assistant, which we wish you would procure for us, one who is a real, substantial workman; for we have not only our own work to do, which we find must be considerable; but the Indians are determined to come here for their work also, although they have a blacksmith under pay from the United States. Some of the principal men among the Osages have manifested a wish that governmennt would establish their blacksmith at our station.

"The mode of building in this country, if it is ever settled, will undoubtedly be with brick, as there is abundance of the best of clay to make them, and of lime-stone for lime; and there is but little timber, the country being principally open prairie. If economy is used in this country with the timber, there may be enough to finish brick buildings, and no more. We have concluded, if we ever erect permanent buildings in this place, they must be of brick.

Rev. Mr. Pixley to the Domestic Secretary.

"Previous to our coming out to this distant country, the public mind had been prepared, to suppose these Osages a very different people from what they are; but, however things may have been presented to our minds about the condition and desires of this people, a better knowledge of their case, from actual observation, does not less excite our pity, nor make us wish we had not come out for their instruction. They pray, indeed, if it may be called prayer, as we were told; and even now, as the day dawns, whilst I am writing in my house, I can hear them at their orgies, where their lodges are set up more than a mile from me. They begin very high in a sing-song note, as loud as they can halloo, and then run their voice, as long as they can carry breath, to the lowest key. Thus they continue the strain, until they are wrought to a pitch, wherein you will hear them sob and cry, as though their hearts would break. I have not yet learned, whether it be some particular individuals, who make this their business, as mourning men and women, or whether they are all adepts in it. In such a case, they put mud upon their faces and heads, which, as I understand, they do not wash off till their desire is in some measure answered. Thus, you will often see men, women, and children, bedaubed with black mud. But this is more especially the case when they are going off upon an expedition to shoot game, or to fight their enemies, or when they hear some bad news, or have lost some friend or relative. In warm weather, the men go quite in a state of nature, except a cloak around their waists. Many, and indeed most of their little children, are seen going abroad naked, even at this cold season of the year, notwithstanding the thermometer has sometimes stood below *zero*, and the ground is frozen six or eight inches deep. Their villages are nothing more than what they can remove on the shortest notice, one horse being capable of carrying house, household furniture, and children all at one load. From this period of the year to the time of planting their corn, they generally reside together at one place, which they call their village. The rest part of the time, they separate into parties, and stay but a few days in a place, in proportion to the abundance or scarcity of the game where they happen to set up their lodges.

"Our school went into operation about two weeks since; and we have now twelve children from the natives, of both sexes, and of all sizes; five of the full blooded, and seven half breed. These children are certainly as interesting and active as the generality of children among the whites, and I have sometimes thought they are more so: and the Lancasterian method of instruction is peculiarly calculated to interest them. We are now all turning our attention to the more particular business of our designation; and mine is the laborious undertaking of becoming master of the Indian language. It is not, however, that which I dread. Strange as it may seem, never did I enter upon the Latin or Greek with more desire than I do upon this language; and the thought of being able to speak to them fluently in their own tongue, makes no sacrifice or privation appear great or difficult, to compass such an object: and when this is gained, I am not certain but that a translation of some part of the Scriptures, and readers sent out from the school, as soon as they should be prepared, would be a most valuable method of advancing the mass of the nation in knowledge, and of improving their morals.

Miss Comstock to her friend in Connecticut.

"I have a little girl, twelve years old, given to me. She has only been with me six days; and has learned all her letters, and will write them very well. She is, as far as I can judge, a very amiable girl. She is the daughter of a Chief; and, of course, quite distinguished among them. She was obtained by the instrumentality of our interpreter, who gave her the name *Ballariah*. It is my prayer, and let it be yours, that she may prove a second Catharine Brown. We have the promise of several more of the children of the tribe, when they return from their winter's hunt.

"We receive visits from the natives almost daily. Sans Neuf was present last Sabbath during our worship. He expressed much satisfaction, that he could see so many children with us. How frequently do I weep over their moral blindness, and pray that Christians may do much to remove it; and by their prayers, strengthen our hands, and encourage our hearts. This is an arduous, self-denying work, but the most interesting in which I was ever engaged."

Extracts from the Journals of Superintendants, and other Members of the Education Establishments, at Union *and* Harmony, *describing their present state, and the character and manners of Indians.*

From Union, Dr. Palmer writes—March 18, 1820.

"The soil I find superior perhaps to any I have before seen. The place chosen is a fine prairie, containing eight hundred or one thousand acres of land, fringed around by woods. On one side flows Grand river, a rapid stream; and navigable part of the year. In this country are to be found, in considerable abundance, wild horses, buffaloes, elk, bears, wolves, deer, panthers, swans, geese, ducks, turkies, and honey. About a mile distant, is a salt-spring, which will be wrought this season.

"Soon after we arrived, some of the Indians came, as they said, to shake hands with us. We found them equal to our expectations in every respect, a noble race of people. In this introduction, we agreed, at their request, to hold a council with them at their town, within ten days. At the appointed time, I was one of the four, who went over to the council. In passing that distance, about twenty-five miles, we found the land a continued level, and rich prairie. When we came in sight of the town, we had one of the grandest prospects I ever beheld. To a great extent around the town, the land appears perfectly level. On one side runs the Vermillion river. At two or three miles distance from the town, there are several natural mounds, rising directly from a perfect plain, to the height of about two hundred feet. All the mounds appear to rise just to the same height, and as level at the top as the adjacent plains. The one nearest the town has about three acres on the top, and is accessible only in one or two places.

"As we approached the town, the head Chief came out to meet us, and bid us welcome. In a short time we were surrounded by hundreds, apparently happy to see us. The Chief took us to his lodge. In walking through the town we were continually annoyed by a host of surly, snarling dogs, who were not accustomed to the dress and appearance of the whites. The dress of the Indians consists of buckskins dressed, made into leggins, reaching to the hips; on their feet mockasins; and a buffaloe robe or blanket about their shoulders. They shave off their hair close to their heads, except a line, about half an inch wide, running round the head. The hair thus left, is cut about an inch long; within this line of hair, they fasten an ornament. Their ears are slit in several places, and filled with strings of beads. In addition to these, they have many other kinds of ornaments about their arms and legs.

"Their houses are made of poles, arched from fifteen to twenty feet, covered by matting made of flaggs. At the sides they set up rived planks, lining the inside with neatly made flagg matting. They build several fires in the lodge, according to its size, or the number of wives the owner has. For a fire-place, they dig a hole about as big as a bushel-basket, leaving the smoke to ascend through a hole in the roof. Around the fire they spread their mats to sit or eat.

"Having entered the lodge, and had our horses turned out, we took a humble seat around the fire. Presently there was brought to us a wooden bowl, filled with food made of corn. In a short time we were invited to eat at another lodge, and before we had finished, at another, and another. In the same manner we were treated, during all the time we remained in the village. It is impossible to give you any idea of their cooking. It was so strange, as well as new, and withal they were so filthy, that I believe, if I were to live with them, I should have a dangerous seasoning."

From Rev. Mr. Vaill—Union, Aug. 24, 1821.

"The Osages on the Arkansaw greatly need an Agent. They think they have been neglected, and we believe they have reason to think so. They are a numerous and powerful part of the Nation. No village is so large as this. By a late estimation, it contains more than twice the number of any other. We strongly hope that Congress will attend to their wants the next session."

Mr. Redfield—Union, Sept. 26, 1821.

"The Osages, during the most of the summer, have been absent from their town, following the chase. Game about home being scarce, they hunt at a distance. They move from home in a body: men, women, and children, leaving none behind. Wanderers, indeed, upon the mountains, without a shepherd. They know no other way. They have never been taught.

"I was awaked in the morning by the cries of the Osages, in every direction to the Great Spirit. I walked out, with my interpreter, to see them and to know what they said. Their prayers appeared to be, that their enemies might be subdued, and that they might triumph over them. I was informed that they always pray for that which concerns them most at the time. In the midst of their prayers they black their faces, but wash again before they eat."

From Harmony—Mr. Sprague.

"It is painful to reflect on the condition of the Indians to whom we have come. The moon they call *heaven*, to which we are all going at death. The sun they call the Great Spirit, which governs the moon and earth. When asked, "Where do the bad white men go?" they answer, "to the moon."

"On the 14th of August we began to cut hay, which is produced at about one and an half or two tons to the acre. On Monday, the 27th, brothers Chapman and Fuller arrived from the *Union Mission*, on the Arkansaw; which is about one hundred and fifty miles from us."

Mrs. Jones—Harmony, Aug. 17, 1821.

"While I write this, five of my red brethren and sisters are seated by my side. One woman, with a smiling countenance, sits viewing me, and says, she cannot write, but can speak some English. On our first interview, about fifty men, women and children unexpectedly came on shore to see us. They appeared much pleased. We visited their wigwams. They gave us green corn and water-melons.

"Some of the Indians have pleasant, intelligent countenances. They appear to have great confidence in us. They say our hearts appear good *outside now*, but they wish to try us three years, and in that time they can judge whether they are good *inside*." "They appear fond of our children, often clasp them in their arms, and bring them presents of nuts. The Chiefs and the Big Warrior assure us, that they will protect us from injury from their nation, and that our smallest child shall experience no harm."

Mr. Jones—Harmony.

"From the time we left New-York to the time we reached our station, was something more than five months. The distance not far from two thousand two hundred miles.

"When the Council assembled at *Harmony*, we found it a truly interesting season to all present. The Indians discovered to us minds as well stored with knowledge, as could be expected of the children of nature. They seemed to be happy that we had come, and expressed much willingness to give up their children to be instructed in the arts of civilization. They promised to give to us whatever land we should mark out. Since that time they have frequently visited us, and seem to be happy in our society. They are in appearance as noble a race of people as I have ever seen. We are hoping in the spring to be able to put our school into operation, and then we shall be able to find what abilities they have to learn.

"The men are large and well-built—not many of them are less than six feet in height. I think we have great encouragement to believe, that it will not be long before their habits will be changed, and they become both civilized and christianized."

From the Superintendant—Union, Dec. 26, 1821.

"We are daily talking among ourselves about the way to obtain more of the Osage children. We can say to them, in the words of the Gospel—*Come, for all things are now ready.* Brother Woodruff made them a visit last week. He was much affected with a sight of their poverty. He rode over in company with the father of the children who are with us. On their arrival, the father told the Osages how well his children were fed and clothed, and how fast they learned to speak the American language. Clamore, the principal chief, was exceedingly pleased with the account, and said—"I wish that the war was over, that I might send my children there also."

Supply of Mineral Coal—Thursday, Nov. 6th.

"Brother Woodruff and two of our hired men have gone out to bring home a load of mineral coal. The place is fifteen miles distant, on a creek, near the Verdigris. Brother Woodruff has brought home the second waggon load of coal. He has been gone but 36 hours. Should we not be able to find coal nearer, this mine will supply us.

"There is living near Union Mission a half-breed, whose father was a Frenchman, and his mother a Pawnee. He has been adopted, and was claimed by the Osages, as one of their own nation."

Dr. Belcher—Harmony, Dec. 21, 1821.

"The season is cold. Snow, two or three inches deep, has lain upon the ground for more than two weeks. We find our flannels in this climate, not only acceptable, but very beneficial to health. In addition to a good kitchen, and warehouse, we have finished ten small, but comfortable log houses; and as soon as the weather will permit, we shall erect a school-house. We hope soon to enter upon our Missionary labors. From present appearances, we have no doubt of obtaining as many of the Osage children for the school, as we shall be able to accommodate. Several of the tribe have called on us, and offered their children, expressing a wish that they might be taught to read and to live like white people."

Dwight, July 7, 1821.

"John Jolly, the principal chief, and two other Cherokees, called upon us for the first time, to look at our place of building and progress, and to ascertain how soon we should open a school. He wished us to excuse him for not visiting us before. As he was now on his way to a council about convening, he could make but a short stay."

Exemplary Devotedness—Aug. 7, 1821.

"Meeting for business. *Resolved;* 1. That we hold ourselves consecrated to the work, on which we have entered, for life.

"2. That we neither expect nor receive any earthly emoluments whatever for our services, except what is necessarily expended for our support while under the patronage of the Board.

"3. That we consider all the property committed to our care, as sacred to the Lord, and ourselves bound to use it as such.

"4. That we will endeavour, at all times, to consider ourselves as brethren, engaged in the same work, and to cultivate a spirit of union and peace among ourselves; that we may not retard a growth of grace in our own hearts, nor the progress of the Gospel among those with whom we dwell."

Darkness of Paganism—Aug. 9.

"A half-breed Cherokee, brother to Catharine and David Brown, called to make us a visit. He can speak English well;

has had considerable acquaintance with the whites ; and is a young man of some intelligence ; but appeared notwithstanding, deplorably ignorant of all spiritual subjects. He said he had never been told, and never knew, but that men died like the beasts ;—he knew not that man has a soul, which exalts him above them, and would exist after death ; or that there was a beloved book, which informed us of a future state. He said he rather thought in himself, that man did not die as beasts ; but that they lived somewhere after death, but how, or where, he knew not. While describing to him the two different places, where the righteous and the wicked will forever dwell in a future world, he appeared very solemn ; but when told of the way by which the wicked might become righteous, escape from sin and misery, and finally go to the happy place, he appeared to be much interested and pleased : said he would come again, and hear more good talk.

" A small company of Delaware Indians, about twenty-five or thirty, came in as allies to the Cherokees in their war. They have taken their stand for the present, within about two miles of Dwight. Three or four blacksmiths are employed in shoeing horses for the purpose of an expedition against the Osages.

" *Waterminnee*, a chief and famous warrior, called upon us. He said he was very glad we had got in so good a way, and were soon to have a school for the instruction of the children of his people ; but added, that he was going to war, and that it was not very likely that he should live to return, or ever be permitted to see any thing we should do for his nation. He has been noted for his courage and success in war ; but in the present case appears much disheartened, acting under the impression, that he shall die in the contest with the Osages.

" The Cherokees were becoming very impatient to see the commencement of the school ; and the Missionaries felt bound not to postpone it much longer, though the preparations were not fully made.

" Mr. Washburn states, that " the school-house had been completed, and the body of the dining hall and kitchen raised. The Lord still surrounds us with goodness," adds Mr. W. " and disposes our hearts to be pleased with this great work. May he bless our labors, and save, for his mercies' sake, this benighted people."

Mr. W. C. Requa—Feb. 3d, 1822.

"I live at present among the Osages, at one of their villages about fifty miles from Union. This unhappy people live in low huts, covered with long grass or flag, but so badly put together that they leak considerably in a storm of rain. They have very little furniture, merely a few pots or kettles in which they boil their provisions. The art of cooking their meat in any other way than boiling is unknown among them, except roasting it on a stick before the fire. They have very little variety in their food. Wild game, corn, dried pumpkins, and beans, constitute about all on which they subsist. With this however, they are contented. They have wooden bowls, out of which they eat, drink, wash themselves, and clean the dirt and filth about them. Neatness and cleanliness are qualities of which they are totally destitute. Their meat, which they bring home from the chase, is generally covered with blood and dirt; yet I never knew them to wash it before it was cooked. Their pots and kettles they rarely if ever clean. This is merely a specimen of their defilement and uncleanliness. The half has not been told. I could give you an account of their lewd and immodest conduct. Let it suffice to say, that chastity and modesty are not known, or very little regarded by them. They have little or no sense of shame.

"All the laborious operations are performed by the women. They build their houses, cut and carry the timber and fuel. They dress all the skins, and make mocasins for themselves, their husbands, and their children. Indeed all drudgery is imposed upon the female sex.

"The moral darkness in which this people are involved, is greater than has yet been communicated to the christian world. It has been commonly reported that they worship God, and acknowledge him as the great first cause of all things. This, however, will, I believe, be found to be a misrepresentation. From the best information I can obtain, it appears, that they are an idolatrous race, and that they worship the sun, the earth, the moon, the thunder, and the stars. They worship these creatures of God, as creators. If asked who made the sun, moon, earth, &c. they cannot tell. Hence it is evident that they have no knowledge of HIM who made the heavens and the earth, and all things that are therein.

"Oh, how apt is the human mind to forsake and forget what is right, and to learn and remember what is wrong! How apt to forget the God who made and who governs all things, and to worship the creatures of God, or the workmanship of men's hands! The Osages will rise in the morning before the day dawns, black their faces with the earth, look towards the rising sun, and, with an affected air, pray sometimes until the sun has risen. But their gods are not able to change their hearts, or put right spirits within them. It is no uncommon thing to see them start, immediately after their morning devotion, on some mischievous and atrocious expedition; perhaps to murder some of a neighbouring tribe, or steal their substance. I will mention the following as an instance of their readily learning that which is sinful, and their proneness to do evil. Many of them are playing cards around me while I am writing, and are uttering, in broken English, the oaths which are so commonly uttered at the card table. Both the card playing and the profanity, they have doubtless learned from the traders, who pass much of their time in the village.

"I will now mention some things which are laudable, and worthy of the imitation of all men. First—They are kind to each other. If at any time some are more prosperous in hunting than others, their doors are opened, and the destitute are invited to enter and partake. They also frequently send provisions to the lodges of the wretched, the widow, and the fatherless. Secondly—They are very hospitable and kind to strangers, who are not their enemies. They are especially hospitable to white people. The moment a white man enters their village, he is invited from one cabin to another, to partake of their simple fare. One of their principal Chiefs told me, that whenever I came to his village, his house was my home, and that I must consider myself at home; and added, that when he came to see me, he should make my house his home."

The Superintendant—Harmony, April 2nd, 1822.

"Our family now consists of eighty persons. In our School, we have sixteen Osage children, who are making pleasing progress in their learning. Some of them can spell readily in words of two syllables. I have under my care three fine little girls, the oldest seven years of age, and the others about three. They begin to speak English a little, and can understand all that is said to them. We have also a Sabbath School; most of the hired men attend it, and appear quite engaged in their studies.

"We have a garden of four acres fenced and ploughed. A part of it is planted, and several kinds of seeds are up. The brethren are preparing to plant forty acres of corn. They are also engaged in erecting a grist-mill, and saw-mill, about a mile below us; and the latter they expect to put in operation in the month of June. Our labors are arduous, and our situation responsible. Pray for us, that we may be strengthened to a faithful discharge of our duty."

Journal of the Mission, for the month of December—Friday Dec. 28th. 1821.

"Saw *White Hair* again to day. He says that the meddling traders who are among them, will be a great hindrance to our success in obtaining their children, as they are scattering the people. It appears evident that there are some traders among them that contrive every plan, and adopt every kind of artifice and intrigue, to lead or drive the Indians away from the trading houses established by government, in order to gain the trade themselves. *White Hair* says, he thinks we shall obtain some children; but until these things can be regulated by government, we cannot expect very great success."

Of the other Tribes in Missouri and Arkansaw Territory.

Beside the Cherokees of the Arkansaw, the Great and Little Osages of whom so large an account has been given, I proceed to other Tribes living in the district of country now under consideration.

Shawanees.

A part of this Tribe, not many years since, migrated from their ancient residence on the east of the Mississippi, and planted themselves on a branch of the Merrimack river, a tributary to the Mississippi in Missouri, about thirty miles north west of the Lead Mines. *Lewis Rogers*, a very respectable and worthy man, is the Chief of this section of the Shawaneese. This chief is a warm advocate for Indian civilization. He said to the Rev. Mr. P. who visited him at his own house in 1819;—"If a good Teacher come here and stay with Shawaneese, we have for him plenty of corn, and plenty of hogs." But a week before this interview, he had called a meeting of the principal men, the result of which was, "four of the wealthiest families had agreed to pay a Teacher, could one be obtained, in cattle and skins, to instruct their children the way of the whites." When told that they must be taught to cultivate the earth, Rogers said—"Shawaneese can work some too; and will build him that comes, a great big house."—"Who will build the house?" he was asked.—"All the town will build it," said Rogers. These Indians appear to be ripe for instruction. Their number has no where, to ~~my knowledge~~, been stated.

Delawares.

A number (I know not how many, nor what is their state and character,) of the Delawares, emigrants from the east of the Mississippi, are settled on the east side of White river, at the bend, in about Lat. 35° 40′ N. Their hunting grounds are in their neighbourhood.

Quapaws.

A letter from *Little Rock*, on the Arkansaw, dated Feb. 1, 1822, states—"The condition of the Indians is wretched, though they hold vast quantities of land. The single tribe of *Quapaws*, not exceeding in number four hundred souls, own 3,000,000 acres of the first rate land." Upon this fact, the writer pertinently asks; "Would it not be good policy in the Government to purchase this land, and pay for it in agricultural implements?"* We perceive in this tribe, as in almost every other Indian tribe in our country, the most abundant means, if vigorously and judiciously employed, for their civilization, comfort, and happiness, both here and hereafter.

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* N. Y. *Statesman.*

The present country of the Quapaws is on the south side of the Arkansaw, between that river, and the Washita; opposite the Arkansaw Post, and Little Rock, and of the river between these places. In 1818, they ceded to the U. States, 30,690,560 acres of excellent land between the Arkansaw and Red rivers; for which was given to them $4000 in goods and merchandize, and an annuity, also in goods, of $1000!

Kanzas.

This tribe contains about one thousand seven hundred and fifty souls.* They live on the north west side of Kanzas river, at the mouth of the Grand Saline river. They sustain a respectable character among their neighbors. Their hunting grounds are on the upper branches of the river on which they reside. Their game is becoming scarce, and their Chiefs, who were at Washington last winter, manifest a willingness to have schools established among them for the education of their children.

Pawnees.

This tribe, containing about ten thousand souls, are divided into three bands, viz. *Grand Pawnees*, *Pawnee Republics*, and *Pawnee Loups;* all residing on Platte river, and its branches.

Of these tribes, and of some others—of their character, country, customs, &c. Capt. Bell, Secretary of the Expedition to the Rocky Mountains, under Maj. Long, has obligingly given me the following interesting account.

Grand Pawnees.

"The village of these Indians is on the second bank of the Loup, or Wolf, Fork, of the Platte river, north side, on a high, level prairie, which extends nearly two miles from the river. At this distance the land becomes undulating; the soil is rich; the grass and pasturage abundant. Individual Indians here possess from twenty to sixty horses; these are the principal indications and representations of wealth. A man's standing in society, however, is not estimated by his *wealth*; but by his success in hunting and war.

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* These numbers, and those of the following tribes, were given me by Maj. O'Fallon, the Indian Agent for these tribes, and Capt. Crooks.

"The Grand Pawnee village contains about one hundred and sixty lodges. At a distance, the village has the appearance of a regular square; but on a nearer inspection, it has no regularity, as to streets, &c. The description which Clark and Lewis give of the Riccara lodges, answers to that of these Pawnee lodges. *Long Hair*, the Chief, is five feet, ten or eleven inches high, slender, well-formed, intelligent, of commanding countenance, dignified; he seldom laughs. His subjects fall on the ground when he approaches."

Pawnee Republics.

"Their village, is four miles above that of the Grand Pawnees. *Fool-Robe* is their Chief. He apologized to Maj. Long for not seeing him at his village; it was because no word had been sent him of his (Maj. L's.) approach; and his wives were engaged in the field, hoeing their corn. Their village is on the margin of the Loup fork of the Platte, resembling that of the Grand Pawnees, above described. It has about forty lodges. Its site is not so handsome, nor so elevated, as that of the Grand Pawnees, to whom they are much inferior in dress and manners. Many of the young men of this band, have joined the Grand Pawnees, among whom they have better advantages for trade, and in other respects fare better.

Pawnee Loups.

"Three miles farther, on the margin of the same fork of the Platte, is the Pawnee Loup village. *Old Knife* is their Chief, a large fleshy man, of fine, open, pleasant countenance. He boasted that he had always been a friend to white men; and that his people had never spilled their blood, and gave many assurances of his friendship. He had lost many of his braves in war with the Mountain Indians; and requested Maj. Long to assure any of these tribes, whom he might meet, that he wished to bury the hatchet, and smoke with them the pipe of peace.

"Their village is on a plain nearly a mile wide, bordering on hills and an undulating prairie. On one of the hills is their burial ground. Their lodges, like those of the other bands, 120 in number, are much neater, and better regulated, than those of the other two. The son of this Chief is the hero of the story told at the close of this article. He has two wives; both reputed handsome. The young men are addicted to gaming.

"The Pawnees are generally tall and well formed; not corpulent. The adult females are short in stature, not handsome, owing to hard service, to which they are subjected. The young girls under fifteen, might vie in beauty with most females, of that age, in polished life.

"When they smoke, the first puff is upward, intended for the Great Spirit, as an act of homage to him; the next is to their mother *earth*, whence they derive their corn and other sustenance; the third is horizontal, expressive of their good will to their fellow-men.

"The men cut their hair close, except a tuft on the top, which they suffer to remain, and which they plait as a valued ornament, the removal of which is disgraceful. In seasons of mourning, however, they make the sacrifice, to express their grief. Over their shoulders is thrown a loose buffalo robe, dressed and worn with the hair inward. A girdle, close tyed, an inch wide, encompasses their body, to which is attached their breech'clout. Their mocasins are made of elk or deer skins. They have also their war or winter dresses.

"Some of the females suffer their hair to grow long, which is parted on the forehead, and gathered and tied at the back of the head. Others wear it loose, falling over their foreheads and shoulders. They wear mocasins, like the men, and leggins of antelope skins, reaching to the knee, over which is a long, loose covering of dressed deer, or antelope skin, fastened over the shoulders by a string, and falling down nearly to the ankles. It has no sleeves, except a few pieces of skin, hanging a short distance down the arm. Sometimes it is bound with a girdle round the waist, and occasionally a robe, such as the men wear, thrown over the whole. The girls of all ages are clothed; the boys mostly naked in summer. The wives and daughters of distinguished Indians, and also women, who were supposed to be the wives and daughters of French traders, wear mocasins, leggins of red serge, a *stroud*, which is a kind of short petticoat, ornamented round the bottom with red or jetted binding, and a shift of callico, fringed round the neck and bosom with the same.

"The police of the village is appointed by the Chief, consisting of a certain number of warriors. Their duty is to preserve order and peace in the village by day, and to guard it at night. They remain in office a few days, and are then succeeded by others. While in office, their persons are held sacred; and when executing their functions, no resistance is suffered.

"The duties of women are to cultivate the ground; to dress skins; make wearing apparel for both sexes; saddles, ropes, and halters, of buffalo hide; and to preserve the dead game brought to them by the hunters. The men, when not engaged in war or hunting, amuse themselves by exercise on horseback. Adjacent to each lodge, in the village, is a large circular pen, in which they are placed for safety, during the night, from which they are released in the morning, and guarded during the day. Their commerce is chiefly with the traders, who exchange with them goods for their peltries and furs. They are fond of dress and show.

NOTE—*Miscellaneous information, collected from Capt. Bell's Journal.*

Buffalo herds.—Bulls herd together by themselves. The cows and calves also by themselves. They instinctively form into two separate bodies.

Prairie dogs, are thus described by Maj. Pike in his Journal. "The Wishtonwish of the Indians, prairie dogs of some travellers; or squirrels as I should be inclined to denominate them; reside on the prairies of Louisiana in towns or villages, have an evident police established in their communities. The sites of their towns are generally on the brow of a hill, near some creek or pond in order to be convenient to water, and that the high ground which they inhabit, may not be subject to inundation. Their residence, being under ground, is burrowed out, and the earth which answers the double purpose of keeping out the water, and affording an elevated place in wet seasons to repose on, and to give them a further and more distinct view of the country. Their holes descend in a spiral form, therefore I could never ascertain their depth; but I once had one hundred and forty kettles of water poured into one of them in order to drive out the occupant, but without effect. In the circuit of the villages, they clear off all the grass, and leave the earth bare of vegetation; but whether it is from an instinct they possess inducing them to keep

These three bands of the Pawnees, with the O'Mahas, Ottos, Missouries, and Kanzas, seven bands of the Missouri tribes, sent a deputation of their principal men, sixteen in all, the last winter, to Washington, under the direction of Maj. O'Fallan, Indian Agent, for these and other tribes. The following extracts from their speeches, delivered to the President of the United States, will shew what are their feelings, particularly on the subject of civilization. I should, however, consider these feelings, which are natural in their state of ignorance of the value and necessity of the blessings offered them, as forming no serious obstacle to a prudent commencement of an Education Establishment among them, under the protection of the Government, and their intelligent and efficient Agent, at the Council Bluffs.

the ground thus cleared, or whether they make use of the herbage, as food, I cannot pretend to determine. The latter opinion, I think, entitled to a preference, as their teeth designate them to be of the granivorous species; and I know of no other substance which is produced in the vicinity of their positions on which they could subsist; and they never extend their excursions more than half a mile from their burrows. They are of a dark brown color, except their bellies, which are white. Their tails are not so long as those of our grey squirrels, but are shaped precisely like theirs; their teeth, head, nails, and body, are the perfect squirrel, except that they are generally fatter than that animal. Their villages sometimes extend over two and three miles square, in which there must be innumerable hosts of them, as there is generally a burrow every ten steps, in which there are two or more, and you see new ones partly excavated on all the borders of the town. We killed great numbers of them with our rifles, and found them excellent meat, after they were exposed a night or two to the frost, by which means the rankness, acquired by their subterraneous dwelling, is corrected. As you approach their towns, you are saluted on all sides by the cry of *Wishtonwish*, from which they derive their name with the Indians, uttered in a shrill and piercing voice. You then observe them all retreating to the entrance of their burrows, where they post themselves, and regard every, even the slightest, movement that you make. It requires a very nice shot with a rifle to kill them, as they must be killed dead, for as long as life exists, they continue to work into their cells. It is extremely dangerous to pass through their towns, as they abound with rattlesnakes, both of the yellow and black species; and, strange as it may appear, I have seen the Wishtonwish, the rattle snake, the horn frog, of which the prairie abounds, (termed by the Spaniards the camelion, from their taking no visible sustenance) and a land tortoise, all take refuge in the same hole. I do not pretend to assert, that it was their common place of resort, but I have witnessed the above facts more than in one instance."

Speech of a Pawnee Chief to the President of the United States.

"*My Great Father.*—I have travelled a great distance to see you. I have seen you, and my heart rejoices; I have heard your words; they have entered one ear, and shall not escape the other; and I will carry them to my people as pure, as they came from your mouth.

"*My Great Father.*—I am going to speak the truth. The Great Spirit looks down upon us, and I call Him to witness all that may pass between us on this occasion. If I am here now,

Extract from Capt. Bell's Journal, continued.

"*Cotton wood.*—This is found all along the Missouri, and Platte rivers, to the Rocky Mountains, in clusters every three or four miles. The prairies are generally undulating.

"*Rattle Snakes.*—On a north branch of the Platte, called Cherry Creek, are abundance of rattle snakes. There are foxes, antelopes, faloes, prairie wolves, (the dogs possibly, of Maj. Pike) all herding together with the buffaloes. These wolves, or dogs, are about the size of the common dog, nearly of the color of the fox. They howl when hungry. Here, also, are large herds of wild horses. The river, three hundred yards wide.

"*Rocky Mountains*—The first sight of them, (June 30, 1821) presented a sublime appearance. A snow-capt peak, towering high above the general range, first struck the eye; then the general range. The river now narrowed fast; cotton wood was more abundant, but of smaller size. The soil of the prairies, gravel and sand, with little vegetation. Thermometer, at 10 o'clock A. M. 87.° Wild horses and deer were here in plenty; buffaloes scarce; sand flies troublesome. Clouds hide the mountains which are now near. The river bends to the south, and meanders at their base. The vallies along the river are timbered; rivulets of various sizes come from the Mountains. The mountains now are on the right hand, and barren prairie on the left. Herds of elk are here. We pass Cannon Ball Creek from the Mountains named from stones in the Creek, which resemble cannon balls. It is a beautiful, limpid stream, abounding with fish. The Platte here is one hundred yards wide.

"On the 6th July we reached the foot of the mountains, distant from Engineer Cantonment, near Council Bluffs, by our actual rout, five hundred and sixty-eight miles. The nature of the ground, over which we travelled, preventing a nearer rout.

"The mountains appeared, on a near approach, to run in parallel ranges, gradually rising one above the other, to the centre chain. The ranges pe-

and have seen your people, your houses, your vessels on the big lake, and a great many wonderful things, far beyond my comprehension, which appear to have been made by the Great Spirit, and placed in your hands, I am indebted to my father here, who invited me from home, under whose wings I have been protected.* Yes, my Great Father, I have travelled with your chief. I have followed him, and trod in his tracks; but there is still another Great Father, to whom I am much indebted—it is the Father of us all. Him who made us and placed us on this earth. I feel grateful to the Great Spirit for strengthening my heart for such an undertaking, and for preserving the life which he gave me. The Great Spirit made us all—he made my skin red, and yours white. He placed us on this earth, and intended that we should live differently from each other. He made the whites to cultivate the earth,

sented a broken surface of rocks, with here and there a little clump of bushes, and without snow. In some places the prairie extends quite to the base of the mountains; in others, even up its sides, for a short distance. The soil appeared better, as we approached the point where the river issues from the Mountains.

"Red, yellow, and black currents, grow on the sides of the Rocky Mountains, at the head of Platte river; the effects of eating a few of them was injurious."

"*Head Springs of the Arkansaw river.*—This river issues from a perpendicular rock, near which are *six* remarkable springs, issuing from the earth within the area of a rod square. Their waters are highly impregnated with different mineral substances. The surrounding soil, from the banks of the stream, a distance of about one hundred yards, produces grass af various species.

Remarkable Springs.

"At the base of what is called the *Peak* of the Rocky Mountains, are two remarkable medicinal Springs, bubbling up into basins, through limestone rocks. One is a strong and pleasant soda, of the temperature of 62° with a diameter of about three feet; the other impregnated with sulphur, has a diameter of thirty inches, and a temperature of 75°. Both are on the margin of a rivulet issuing from the mountain near to an Indian trace. When passing these springs, the wandering bands throw into them their ornaments of beads, shells, &c attended with a religious ceremony, intended as an offering to the Great Spirit. The French Traders, it is said, are accustomed to obtain these ornaments from the springs, and to sell them again to the Indians.

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* Pointing to Major O'Fallon.

and feed on domestic animals; but he made us red skins, to rove through the uncultivated woods and plains, to feed on wild animals, and to dress in their skins. He also intended that we should go to war to take scalps—steal horses, and triumph over our enemies—cultivate peace at home, and promote the happiness of each other. I believe there are no people, of any color, on this earth, who do not believe in the Great Spirit—in rewards and in punishments. We worship him, but we worship him not as you do. We differ from you in appearance and manners, as well as in our customs; and we differ from you in our religion. We have no large houses, as you have, to worship the Great Spirit in; if we had them to day, we should want others to morrow, for we have not, like you, a fixed habitation—we have no settled home, except our villages, where we remain but two moons in twelve; we, like animals, rove through the country, whilst you whites reside between us and heaven; but still my Great Father, we love the Great Spirit—we acknowledge his supreme power—our peace, our health, and our happiness depend upon him; and our lives belong to him—he made us, and he can destroy us.

"*My Great Father*—Some of your good chiefs, or, as they are called, *Missionaries*, have proposed to send of their good people among us to change our habits, to make us work, and live like the white people. I will not tell a lie, I am going tell the truth. You love your country; you love your people; you love the manner in which they live, and you think your people brave. I am like you, my Great Father, I love my country; I love my people; I love the manner in which we live, and think myself and warriors brave; spare me then, my Father, let me enjoy my country, and pursue the buffaloe, and the beaver, and the other wild animals of our wilderness, and I will trade the skins with your people. I have grown up and lived thus long without work; I am in hopes you will suffer me to die without it. We have yet plenty of buffaloe, beaver, deer, and other wild animals; we have also an abundance of horses. We have every thing we want. We have plenty of land, *if you will keep your people off of it.*

"My Father has a peice on which he lives (Council Bluffs) and we wish him to enjoy it. We have enough without it; but we wish him to live near us to give us good counsel; to keep our ears and eyes open, that we may continue to pursue the right road; the road to happiness. He settles all differences between us and the whites, and between the red skins themselves—He makes the whites do justice to the red skins, and he makes the red skins do justice to the whites. He saves the effusion of human blood, and restores peace and happiness in the land. You have already sent us a father; it is enough, he knows us, and we know him. We have confidence in him. We keep our eye constantly upon him, and since we have heard *your* words, we will listen more attentively to *his*.

"It is too soon, my Great Father, to send those good men among us. We are not starving yet. We wish you to permit us to enjoy the chase, until the game of our country is exhausted; until the wild animals become extinct. Let us exhaust our present resources, before you make us toil, and interrupt our happiness. Let me continue to live as I have done, and after I have passed to the Good or Evil Spirit from the wilderness of my present life, the subsistence of *my children* may become so precarious, as to need and embrace the offered assistance of those good people.

"There was a time when we did not know the whites. Our wants were then fewer than they are now. They were always within our control. We had then seen nothing which we could not get. But since our intercourse with the *whites*, who have caused such a destruction of our game, our situation is changed. We could lie down to sleep, and when we awoke, we found the buffaloe feeding around our camp; but now we are killing them for their skins, and feeding the wolves with their flesh, to make our children cry over their bones.

"Here my Great Father, is a pipe which I present you, as I am accustomed to present pipes to all red skins in peace with us. It is filled with such tobacco as we were accustomed to smoke, before we knew the white people. I know that the robes, leggins, moccasins, bear's claws, &c. are of little value to you, but we wish you to have them deposited and preserved in some conspicuous part of your lodge, so that when we are gone, and the sod turned over our bones, if our children should visit this place, as we do now, they may see and recognize with pleasure the deposites of their fathers, and reflect on the times that are past."

OTTOE PARTIZAN.

"*My Great Father*: I am brave, and if I had not been brave, I should not have followed my father here. I have killed my enemies, I have taken their horses, and will do any thing he tells me. I will not submit to an insult from any one. If my enemies, of any nation, should strike me, I will rise in the might of my strength, and avenge the spirit of my dead."

O'MAHA CHIEF.

"*My Great Father*: Look at me—look at me, my father; my hands are unstained with your blood; my people have never struck the whites, and the whites have never struck them. It is not the case with other red skins. Mine is the only nation that has spared the long knives. I am a Chief, but not the only one in my nation; there are other Chiefs who raise their crests by my side. I have always been the friend of the long knives, and before this Chief* (Maj. O'F.) came among us, I suffered much in support of the whites. I was often reproached for being a friend, but when my father came among us, he strengthened my arms, and I soon towered over the rest.

"*My Great Father*—I have heard some of your Chiefs, who propose to send some good people amongst us, to learn us to live as you do; but I do not wish to tell a lie—I am only one man, and will not presume, at this distance from my people, to speak for them on a subject with which they are entirely unacquainted—I am afraid it is too soon for us to attempt to change habits. We have too much game in our country. We feed too plentifully on the buffaloe to bruise our hands with the instruments of agriculture.

"The Great Spirit made my skin red, and he made us to live as we do now; and I believe that when the Great Spirit placed us upon this earth, he consulted our happiness. We love our country, we love our customs and habits. I wish that you would permit us to enjoy them as long as I live. When we become hungry, and naked; when the game of our country becomes exhausted, and misery encompasses our families, then, and not till then, do I want those good people among us. Then they may lend us a helping hand; then show us the wealth of the earth; the advantages and sustenance to be derived from its culture."

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* Pointing to Major O'Fallon.

O'MAHA PARTIZAN.

"*My Great Father.*—My Father was a Chief, but he grew old, and became dry like grass, and passed away, leaving the root from which I sprung up, and have grown so large without one mark of distinction. I am still green, but am afraid to die without the fame of my father. I wish you would be so good as to give me a mark, to attract the attention of my people, that when I return home, I may bring to their recollection the deeds of my father, and my claims to distinction. Since I left home, I have been much afflicted; death sought me, but I clung to my father, and he kept it off. I have now grown fat, and am in hopes to return to my nation. There is my Chief, (pointing to the *Big Elk*,) who has no claims, no inheritance from his father. I am now following behind him, and tracking upon his heels, in hopes that you and my Father here,[*] will take pity on me, and recollect who my father was."

Anecdote of a Pawnee Brave.

The facts in the following anecdote of a *Pawnee Brave*, son of *Old Knife*, one of the delegation who visited Washington, the last winter, highly creditable to his courage, his generosity, and his humanity, were taken, by permission, from a very interesting M. S. Journal of Capt. *Bell*, of his expedition with Major *Long*, to the foot of the Rocky Mountains, in 1821, and are sanctioned by Major O'Fallon, Indian Agent, near the scene of the transaction here related, and also by the Interpreter, who witnessed this scene.

This Brave, of fine size, figure, and countenance, is now about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him in his nation, the rank of "the bravest of the braves."[*] The savage practice of torturing and burning to death their prisoners existed in this nation.† An unfortunate female, taken in war, of the Paduca nation, was destined to this horrid death. The fatal hour had arrived; the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the funeral pile was to be kindled, and the whole multitude of spectators were on the tiptoe of expectation, this young warrior, having, unnoticed, prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, liberated the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive. The multitude, dumb, and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the immediate act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied three days through the wilderness, toward her home. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was his popularity, no inquiry was made into his conduct, no censure was passed on it. And since this transaction, no human sacrifice has been offered in this, or any other of the Pawnee tribes. The practice is abandoned. Of what influence is one bold act in a good cause!

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[*] The *Braves*, are warriors who have distinguished themselves in battle, and stand highest in the estimation of the tribe.

[†] Pointing to Major O'Fallon.

The publication of this anecdote, at Washington, led the young ladies of Miss White's Seminary in that city, in a manner highly creditable to their good sense, and good feeling, to present this *brave*, and humane Indian, with a handsome *silver medal*, with appropriate inscriptions, as a token of their sincere commendation of the noble act of rescuing one of their sex, an innocent victim, from a cruel death. Their address, delivered on this occasion, is sensible and pertinent, closing as follows—

"*Brother*—Accept this token of our esteem—always wear it for our sakes, and when again you have the power to save a poor woman from death and torture—think of this, and of us, and fly to her relief and her rescue."

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† This custom does not now exist in the surrounding tribes.

THE PAWNEE'S REPLY.

"*Brothers and sisters—This*[*] will give me ease more than I ever had, and I will listen more than I ever did to white men.

"I am glad that my brothers and sisters have heard of the good act that I have done. My brothers and sisters think that I did it in ignorance, but I now know what I have done.

"I did it in ignorance and did not know that I did good; but by giving me this medal I know it.

Talk with several Chiefs of the Missouri delegation of Indians.

While I was at Washington the last winter, *Big Elk*, Chief of the O'Mahas; *Ish-ka-tap-pa*, of the Republican Pawnees, with others of the delegation, called on me at my lodgings, with their interpreter, for the purpose of communicating to me some information, which I wished to obtain from them personally.

On the subject of their civilization, and sending instructors among them for that purpose, they observed, that they had told their Great Father what they thought; and I should hear it from him.[†]

Quest. Who made the Red and the White people?

Ans. By *Big Elk.* "The same being who made the White people, made the Red people. But the White, are better than the Red, people."

Quest. From whence did your fathers come?

Ans. By the *Otto Chief.* "We have a tradition among us, that our ancestors came to this country across the Great water. We inherit our country from them."

There is a tradition among these, and other Indians, that *eight* men were originally made by the Great Spirit, and that mankind of all nations and colors sprang from these.

Quest. How have you been pleased with your visit to the white people?

Ans. By the *Otto Chief.* "I am glad I come. I have seen many things, which I wished to see."

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[*] His *medal.*

[†] See their speech to the President, p. 242.

——. By a *Pawnee.* "I am glad, and I am sorry too. I have lived so well among the white people, that when I get back to my own country, I fear I shan't be so happy as I was before."

Quest. When you die, whither will your spirit go? Do you expect your bodies will rise, and live in another state?

They appeared not to know what to answer; and made no intelligible, or distinct reply.

Quest. What do you think of the Great Spirit. Where does he live?

Ans. "We pray to the sun and moon, and think he must be near the sun."

Quest. But did not the Great Spirit make the sun and moon, as he did the earth, and the men who inhabit it?

Ans. (After a pause and hesitancy.) "We dont know what to say. '*What do you think?*'" My question appeared to have presented a difficulty, which they had never before perceived. They felt that they were ignorant on this subject, and put their question to me with evident solicitude to receive an answer, which I endeavored to give them in plain and intelligible language, to which they listened with interest. By their question to me, in the manner stated, the thought was suggested, that in imparting instruction to Indians, it would be well, by a course of easy questions, to lead them, by imperceptible steps, to *feel* that they need instruction, and in such manner, as shall, at the same time, excite desire to receive it.

Quest. Do you believe the Great Spirit is present, and that he sees and knows what you do?

Ans. "Yes, when we pray and deliberate in Council. It is not we that deliberate, but the Great Spirit. Therefore it is, that we have great courage."

Quest. Does the Great Spirit punish the bad, and reward the good? Who are good, and who bad?

Ans. "The good, are good warriors and hunters. The bad, are the idle, who do no good. There are two roads for the dead. Good people take the good road; bad people the bad road."—But where either leads, they know not. They have some faint ideas, that they shall live in a future state. This is evidently indicated by the manner in which they bury their dead, in that they make provision of food, and implements for hunting, &c. in the new world into which they enter immediately after death. But in regard to this new world, "shadows, clouds, and darkness rest upon it."

Ottoes and Missouries.

These tribes, about 1,500 souls, dwell together in one village on the south east side of the Platte river, forty miles above its junction with the Missouri, near the mouth of the Elkhorn. In their character and customs, they resemble their neighbors, the Pawnees.

O'Mahas.

The O'Mahas, in number 2,250, not long ago, abandoned their old village on the south side of the Missouri, and now dwell on the Elkhorn river, due west from their old village, eighty miles west north-west from Council Bluffs.

Pancas.

This tribe live higher up the Missouri, at the mouth of Quiccoane* river, a south western branch of the Missouri. Their number is 750.

Chayene Indians.

This tribe of 3,250 souls, dwell and hunt on the river of their name, a western tributary of the Missouri, a little above the Great Bend.

Sioux of the Missouri.

A band of this numerous and wide spread tribe, of 4,500 souls, dwell in the vicinity of the two tribes last named.

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* Pronounced *Ke-koi-ne*, running river.

Arricaras, or Riccaras.

This tribe number 3,500 souls. Their old villages are on the Missouri, about half way between the Great Bend, and the Mandan villages. They have lately removed some distance west, toward Cannon Ball river.

Mandans.

The Mandans, numbering 1,250 souls, live on the Missouri, a few miles on this side Mandan Fort. It has been suggested,* that these Indians are descendants of the Welsh colony, who are said to have early immigrated to this country.

Minetaries.

These Indians, 3,250 in number, have their village on the south side of the Missouri, east of the Little Missouri, about half way between Mandan and Yellow stone.

Absorokas, or Crows.

These are a wilder class of Indians than those above named, estimated at 3,250 souls, dwelling higher up on the Missouri, quite to the Rocky Mountains.

Blackfoot Indians.

These, with the Crows abovementioned, and other roving tribes not already named, of whom we know but very little, who inhabit in the Indian manner, the head waters of the Missouri, within the extensive limits of the *Missouri Territory*, have been conjecturally estimated, exclusively of the Crows, at 20,000 souls. This probably is too low an estimate. The *names* of some of these tibes are scarcely known; still less their *numbers*.

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* See p. 145, of this App.

Arrapahays.

These Indians were visited by Capt. Bell. He states, "that they are generally well formed, slim and tall, with good countenances. They wear their hair long, collected on the forehead into a large roll, which serves as a protection to their eyes from the bright rays of the sun." Their number is estimated at 10,000. Their country extends from the head waters of the Kanzas, south, to the Rio del Norte. They are a warlike people, and often making predatory and murderous excursions on their eastern and northern neighbors.

Kaninavisch.

These Indians having no abiding place, rove south west of the Pawnees, on the heads of the Yellow stone, toward the Rocky Mountains, about 2,000 souls.

Staitans, or Kite Indians.

These, 500 in number, rove between the head waters of the Platte river, and the Rocky Mountains.

Kiawas, or Wetapahato Indians

Dwell, or rather *rove*, above those last mentioned. They are estimated at 1,000 souls. "They wear their hair long, in three plaits, hanging down the back. The other two, from behind each ear, hanging front, decorated with beads and buttons."

The Kaskayas, or Bad Hearts.

The name of these Indians indicates their character. Their number is not known. They are estimated at 3,000. "They part their hair across the head from ear to ear. The front is again divided into two parts, brought a little back of the eyes, tied, ornamented and cut about eight or ten inches in length, tied behind with a piece of skin, to which feathers or some other ornaments are attached. All wear a piece of leather, or cloth, about a foot wide, between their legs, with moccasins; the rest of their bodies are naked, except when a buffalo robe is thrown over it. Some wear rich blue and scarlet cloth robes, highly ornamented with beads, &c. obtained from the neighboring Spaniards.*"

Chiens, or Chayennes.

"A small band of this tribe, (say 200) reside near the head of the Chien river. Sometime since they left their own nation, and attached themselves to the Arrapahuys. They are bad fellows, faithless, and fond of plunder."

Other tribes along the eastern side of the Rocky Mountains, and head waters of the Missouri and its branches, and of the Columbia river, are named in the Table; which see.

Further extracts of a Miscellaneous nature, from Capt. Bell's MS. Journal.

On his return from the Rocky Mountains, down the Arkansaw, Capt. B. visited

Fort Smith's at Belle Point.

"*Belle Point*, is situated below the confluence of the Portean and Arkansaw rivers, about one hundred and thirty miles from the Osage village on the Verdigris river, one hundred miles above the Cherokee settlements on the Arkansaw, and seventy-five below the trading house at the mouth of Grand or Neozho rivers. Its site was selected in 1817, by Maj. Long, as a military station, being a commanding position in every direction, sixty feet above the level of the river. Next to the water, its figure is two sides of a square, on soil twenty feet deep, under which is rock about forty feet deep, whose base is washed by the united waters of the Portean and Arkansaw. The plan of the Fort, yet unfinished, is a square of one hundred and thirty-two feet, with two block houses at opposite angles, to be surrounded by a ditch. The sides next the land, and two block houses are completed. The surrounding country, for about one hundred miles, is very healthy, hilly, in many places broken. Limestone is said to be found here. The diseases of the country are, fever and ague, bilious fever, seldom fatal. Fruits and vegetables grow here in great abundance and perfection.

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* Capt. Bell's Journal.

"No settlers are permitted to go above the Portean river of the Arkansaw, and the Cayamechee, of the Red River.

"A negotiation was said to have commenced with the Osages for the section of their country, between their Cherokee west boundary, and the rapids of the Verdigris river. This section is said to include some of the finest lands in the Arkansaw Territory.

Cherokees of the Arkansaw.

"The Cherokee country is on the north side of the Arkansaw, well adapted to cultivation, well timbered with oak, pine, and other trees of this region. It contains plantations, in a good state of cultivation, bearing cotton, corn, sweet potatoes, beans, pumpkins, &c. They have decent log houses, like the whites. A body of light horse patrol the settlement, and are the instruments of preserving order, and preventing crimes. The Captain acts as judge, and sentences criminals to punishment. A white man among them convicted of crime, is delivered over to white people for punishment. These Indians, lately removed from the rest of their nation, in Tennessee and Alabama, are considerably advanced in civilization."

Captain Bell further states, that "on his way from the Arkansaw, to Cape Girardeau, September 1821, he met Captain Rogers, a half breed Cherokee, on his way to Belle Point, with a number of Osage prisoners, who were to be delivered up. Among them was an Osage woman, who was unwilling to return to her own nation, having accustomed herself to the dress and manners of the white people, and to make her own clothes. To return to the savage manners and customs, was painful to her. Her children were well dressed, and appeared to have been well brought up; had been at school, and spoke English. The Cherokee Chiefs were divided on the subject of war with the Osages."

Indian Phrases.

In passing through this Indian Country, Capt. Bell became familiar with certain phrases of its native inhabitants, which strikingly exhibit the liveliness of their imaginations, and the highly metaphorical and descriptive character of their language.

When discussing the subject, Whether or not war shall be declared; if no cause for war is found to exist, they say—"The hatchet is buried. The bones of my warriors are also buried. The blood of my women and children, which has been spilt, is covered."

If there must be war, they say—"The tomahawk is raised. The blood of my women and children smokes from the ground. The bones of my warriors and old men lie uncovered, whitening the earth."

When peace is to be preserved with another tribe, they say —"The path between us must be kept clean. No weeds must be suffered to grow in it." When a good understanding is to be maintained between them and white people, the phrase is—"The chain which binds us together must be kept bright, and never be permitted to rust." When differences arise—"A weed grows in the path." "The chain is beginning to rust." When this is perceived, and the cause of the difference known—"The weed must be plucked from the path." "The rust must be rubbed from the chain; else the path will soon be covered with weeds, or the chain with rust."*

App. F. f.—Rep. p. 36.

The following account of the Indians residing between Red, and Rio del Norte, rivers, was given at its date, to the Secretary of War.

WASHINGTON CITY, 7th August, 1818.

SIR,

"The enclosed estimate of the Indians residing on the waters of Red River, and the Rio del Norte,† is made from information which I procured in 1817, while in command of the western section of the 8th Military Department.

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*The reader will find a large collection of these metaphorical expressions in the excellent work of Rev. Mr. Heckewelder, p. 125.

† See Table, into which this estimate is copied.

"But few of those Indians reside in villages, or have permanent residences. Some of the tribes are nearly extinct, and others have become so blended, from association and intermarriages, that it would be difficult to draw between them the line of distinction. The precise number of each tribe, cannot be accurately ascertained.

"In making this estimate, I have placed the number considerably below that reported by hunters and Indian Traders. Some of the tribes inhabiting that country, have not been included, because no certain information respecting them could be obtained.

"My information was received from Americans, Frenchmen, and Spaniards, who pronounce Indian names very differently. The orthography, therefore, which I have adopted, may not, in every case, represent the proper Indian sound, and it is probable that the proper Indian name of the tribe or nation, has not always been preserved.

"The small tribes of Indians, which reside on the Washita, and on Red River, below the obstructions, subsist principally on vegetables and domestic animals. Game has become so scarce in those parts of the country, that there is now but little inducement to pursue the chase.

"When the French established themselves on Red River in 1717, the Caddos formed the most numerous and warlike nation inhabiting that country, which they claimed to the sources of Red River. This nation suffered greatly from the small pox, and from their wars with the Osages, Towcash, and Camanches; by whom they were driven from the sources of the Red river. They now reside on the waters of Lake Ceodo, about ninety miles northwest from Natchitoches, and they claim the country of Red River from Bayon Pierre and Lake Bistianeau, to the Cross timber; a remarkable tract of wood land, which crosses Red River more than a thousand miles above its mouth.

"The Coshattas, Delawares, and Cherokees, obtained permission from the Caddos, to settle on Red River. They do not claim part of the country. The Coshattas migrated from Florida, and are believed to be a tribe of the Muscogees.

"The Delawares migrated from the Mississippi, near Cape Girardeau; and the Cherokees came, within the last few years, from the Arkansaw. The Choctaws migrated from the state of Missisippi, and are scattered over the country from Red river to the Trinity. They have no government, nor fixed habitation, but wander over the country in small parties.

"The game has almost disappeared from the Lower Red River, and is not found in any considerable number, until you ascend as high as Blue River, where is entered the immense tract of Prairie, which extends from the Arkansaw to the sources of the Trinity, and the Brassos. Those extensive plains are covered with the Buffaloe, Elk, Deer, Wild Cows, Hogs, and Horses. On the rivers are found the Black Bear.

"The Indians, who reside on Red River, Sabine, Nechez, Trinity and Brassos, hunt on these Prairies. The white people are encroaching on that delightful hunting ground, and in the most wanton manner, are destroying the game.

"To restrain the white people, and prevent the indefinite extension of their settlements, to protect the Indians, and to give security to that important section of the frontier, it would be important, to establish a military post on Red River,* and to draw a line, beyond which the white people should not be permitted to pass. The line should commence on the Arkansaw at the mouth of the Canadian; ascend the river till it interlocks with Blue river, and descend the Blue river to its junction with Red River. Thence it might run a south-east, or south, course to the Sabine, or some river which falls into the Gulf of Mexico. This line, it is believed, would divide a country possessing many agricultural advantages, from one which abounds in game, and which offers few advantages to the agriculturalist. West of this line the country is comparatively poor, and nearly destitute of timber; but is most highly valued by the Indians, on account of the plenty of its game.

"The valley of Red River, from the mouth of Blue river to the mouth of Kosek river, a distance, by water, of three hundred and eighty miles, is one of the most fertile, tracts on the Southern waters.

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* A small and feeble post has been since established; but in order to be efficient to attain its object, must be strengthened.

"There is a settlement of twelve families, at Nanatscho, or Pecan Point; and one of twenty families at the mouth of Kiamisha. At the lower settlement there are five, and at the upper settlement three, traders, who in consequence of their contiguity to the fine hunting ground, have taken the Indian trade of that country from Natchitoches.

"This country, in a few years, would supply a garrison on much better terms, than the troops are now supplied at Natchitoches.

"The Indians near the Gulf of Mexico, subsist chiefly on Fish, Alligators, and the proceeds of the chase. The Towacano, or Panis nation, live in villages, cultivate the soil, and pursue the chase.

"The Comauch Indians are the largest and most warlike nation in this country. They have always been at war with the Spaniards, upon whom they commit the most horrible depredations. The whole nation moves with the Buffaloe, from south to north, in the Spring; and from north to south in Autumn. During the winter, they occupy the country on the sources of the Brassos, and Colerado. They spend their summers on the sources of the Arkansaw and Missouri, among the eastern spurs, of the Rocky mountains. They carry on, with traders from Red River, an extensive traffic, in horses and mules, which they catch in the plains, or capture from the Spaniards.

"Before any measure is executed in relation to the establishment of a military post, or Indian boundary, it would be proper to hold a treaty with the Indians of that country, and to obtain a cession from the Caddos, of such parts of the country, as may be thought necessary for those purposes.

"The Caddos are considered as the mother nation of the country, and have a general superintendence over all the tribes in their vicinity, except the Choctaws; between whom and the Caddos there is great jealousy.

"It would perhaps be practicable to effect a peace between the Comauches and Spaniards. Such a measure would harmonize with the general policy of the government.

"The small pox has made dreadful ravages among the Indians of that country. The Comauches compute the loss which they sustained in 1816, from this horrible disease, at four thousand souls. The vaccine innoculation might be introduced among them at a trifling expense; such a course is dictated by humanity.

With sentiments of very great respect, &c.

(*Signed*) W. A. TRIMBLE, 8th Reg't. U. S. Army."

Hon. J. C. Calhoun, *Sec'y. of War, Washington.*

Story of Totapia, and Hocktanlubbee, Choctaws, known to their White neighbors by the names of

Jenny *and her son* Tom.

The following affecting and authentic story, related to me by a lady of respectability and piety, who was an eye witness to a part of what she relates, strikingly illustrates the Indian character and customs, and shews the high importance of giving, to these natives of our wide wilderness, the benefits of our laws and religion.

"*Jenny* was the wife of a Choctaw, who murdered an Indian of his own tribe, about twenty years ago; fled over the Mississippi into Louisiana, where he was overtaken and put to death by his pursuers. Jenny, with four or five small children, of whom Tom was the eldest, afterwards settled in the neighborhood of St. Francisville, Louisiana, where lived a lady, a widow, of much benevolence and wealth, who had compassion on Jenny, and acted toward her the part of a friend.

"About six years ago, Tom, then of the age of about twenty-five, murdered an *old* Indian; for which act, according to an unalterable law of the nation, his life was demanded, and he was sentenced to die. The day of his execution was fixed, and had arrived, and the relatives and friends, both of the murdered, and the murderer, with others, a mingled throng, were assembled, after their usual manner, and all things were ready for inflicting on the criminal the sentence of the law. At this moment of strong and mingled feeling, Jenny, the mother, pressed through the crowd, to the spot where her son stood, by the instruments prepared to take from him his life. She then addressed the Chiefs and the company, demanding the life of her child, offering in its stead her own. Her plea was this. "Tom is young. He has a wife, children, brothers, sisters, all looking to him for counsel and support. I am old. I have only a few days at most, and can do but little more for my family. Nor is it strictly just; rather is it a shame to take *a new shirt for an old one*."*

"The magnanimous offer of Jenny was accepted, and a few hours allowed her to prepare for her death. In this interval, she repaired to the house of her kind and liberal friend, and protector, Mrs. T. whose place of residence was in the near vicinity of this awful scene, for the purpose of giving her her last look, and farewell. Mrs. T. was all this time in ignorance of what had passed in the camp near her, and of Jenny's offer, and determination: nor did Jenny divulge them to Mrs. T. She had come, she said, to beg a coffin, and winding sheet, for her son; adding, "When the sun has reached its height, (pointing upwards,) Tom dies." Not suspecting the arrangement Jenny had made to preserve her son, Mrs. T. with comforting words, gave her all she requested. When asked what should be the length of the coffin, and the grave clothes, Jenny replied—"Make them to suit my size, and they will answer for my son."

"Soon after Jenny had left Mrs. T.'s for the camp, where all things were ready for her execution, a messenger, in haste, arrived, and informed Mrs. T. what was passing in the camp, and that Jenny was immediately to die. Mrs. T. hastened to the scene, with the intention of rescuing her friend; but Jenny, the moment she saw her carriage coming, at a distance, imagining, doubtless, what was her object, standing by her grave, caught the muzzle of the gun, the prepared instrument of her death, and pointing it to her heart, entreated the executioner immediately to do his duty. He obeyed, and she fell dead.

"During five years after this, Tom was treated with sneers and contempt by the friends of the old man, whom he had murdered. They said to him: "You *coward;* let your *mother* die for you. You *afraid to die, coward.*" Tom could not endure all this. A year ago, Tom met a son of the old man whom he had murdered, on the bank of the Mississippi, ten miles from his home, and for some cause unknown, (probably he had been his principal tormentor,) plunged his knife into him, giving him a mortal wound.

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*Alluding to the circumstance, that the Indian murdered by her son was old, and he *young*.

He returned home with indications of triumph, brandishing his bloody knife, and without waiting for enquiry, confessed what he had done. He told his Indian friends, that he would not live to be called a *coward.* "I have been told," he said, "that I fear to die. Now you shall see, that I can die like a man." A wealthy planter, whose house he passed, he invited to witness how he could die. This was on the Sabbath. Monday, twelve o'clock, was the hour, which he appointed for this self-immolation.

"Here," says the lady who gives me this information, who was present, and relates what she saw—"here a scene was presented, which baffles description. As I approached, Tom was walking forward and back again, still keeping in his hand the bloody knife, which he seemed to consider, as the duellist does his sword or pistol, his badge of honor. With all his efforts to conceal it, he discovered marks of an agitated mind. The sad group present, consisted of about ten men, and as many females; the latter, with sorrowful countenances, were employed in making an over shirt for Tom's burial. The men, all except two brothers of Tom, were present, smoking their pipes, with apparent unconcern. Several times Tom examined his gun, and remained silent. His grave had been dug the day before, and he had laid himself down in it, to see if it suited as to length and breadth. When the shirt was completed, and handed to him, he immediately drew it over another garment, the only one he had on; drew a pair of calico sleeves on his arms; tied two black silk handkerchiefs round each shoulder, crossed on the breast, and a third wrapped about his head. His long hair was tied with a blue ribbon, and a yard or two on each arm, above the elbow. The pipe of peace went round three times. The old Chief's wife then arose, retired into the bushes, and sung the *Death-song*, in words, rendered in English, "*Time is done; Death approaches.*" This done, Tom went round and shook hands with every person present. While he held the hand of one of his neighbors, a white man, he said to him, "farewell; you see me no more in this world. When you die, you see me." His neighbor said, "Tom, where are you going?" "I am going to mother," said Tom. "Where is your mother?" "In a good place.' '"But Tom, will you not wait? Perhaps the friends of the young man you killed, will accept of a ransom. We will do what we can to save you." Tom replied: "No, I will die."

"No one had demanded his death; for all who were interested, and would have considered their honor and duty concerned in it, resided at the distance of forty or fifty miles. The death song was repeated, as was the shaking of hands. Both were again repeated, the third and last time. Immediately after, Tom stepped up to his wife, a young woman of eighteen, with an infant in her arms, and another little child two or three years old, standing by her side, and presented to her the bloody knife, which till now he had kept in his hand. She averted her face to conceal a falling tear; but recovering herself, turned, and with a faint, forced smile, took it. His sister was sitting by the side of his wife, wholly absorbed in grief, apparently insensible to what was passing; her eyes vacant, fixed on some distant object. Such a perfect picture of woe, I never beheld. His pipe he gave to a young brother, who struggled hard to conceal his emotions. He then drank a little whiskey and water; dashed the bottle on the ground, sung a few words in the Choctaw language, and with a jumping, dancing step, hurried to his grave. His gun was so fixed, by the aid of a young sapling, as to enable him to take his own life. No one, he had declared, should take it from him. These preparations and ceremonies being now completed, he gave the necessary touch to the apparatus, the gun was discharged, and its contents passed through his heart. He instantly fell dead to the earth. The females sprang to the lifeless body. Some held his head, others his hands, and feet, and others knelt at his side. He had charged them to shew no signs of grief while he lived, lest it should shake his resolution. As far as possible, they had obeyed. Their grief was restrained, till he was dead. It then burst forth in a torrent, and their shrieks and lamentations were loud and undissembled. From this last scene, I retired, leaving the poor distressed sufferers to bury their dead.

"What heart is there, enlightened by *one ray* of the gospel, that would not, in view of such a scene, feel deep anguish of spirit and compassion for these children of the forest, who are perishing by thousands, for lack of knowledge! And who would not, in such circumstances, desire, and endeavor, not faintly, not coldly, nor inactively, but with all their soul, and all their might, to send the blessed gospel among them?" M. C.

New-Haven, July, 1822.

App. G. g.—Rep. p. 39.

Cornwall school, for educating Heathen youth.

The following account of the origin, progress, and present state of this School, is taken from the Report of the *Prudential Committee* of the American Board of Commissioners for Foreign Missions, Sept. 1820, of which the author of this Report was then a member; and from subsequent communications of its worthy, and highly esteemed Principal, Rev. Mr. Daggett.

Cornwall is in the State of Connecticut, in a retired situation, on the east bank of the Housatonnic river, ten miles west of Litchfield. The consecrated Seminary established here "was instituted in the autumn of 1816, and opened in the beginning of May, 1817. There belong to it a commodious edifice for the School, a good mansion house, with a barn, and other out-buildings, and a garden for the Principal;—a house, barn, &c. with a few acres of good tillage land for the Steward and Commons: all situated sufficiently near to each other; and eighty acres of excellent wood land, about a mile and a half distant.

"The object of the School, as set forth in the Constitution, is —"*The education in our own country, of Heathen Youths, in such manner, as, with subsequent professional instruction, will qualify them to become useful Missionaries, Physicians, Surgeons, Schoolmasters, or Interpreters; and to communicate to the Heathen nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization.*" As these youths are designed for a higher education, than is expected to be obtained at our Mission Schools in heathen countries, it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

"In the constitution there is a provision, that youths of our own country, of acknowledged piety, may be admitted to the school, at their own expense, and at the discretion of the Agents.

"In the first year of the School twelve youths were admitted. The number of pupils, Sept. 1820, was twenty-nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Maylay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

"Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful Assistant, Mr. Prentice, the improvement of the pupils, in general, has been increasing and satisfactory, and in not a few instances, uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly, and with especial care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of the thirty-one Heathen Youths—including with the twenty-six now at school, the deceased Obookiah, and the four, who have gone with the Mission to their native Islands—seventeen are thought to have given evidence of a living faith in the Gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favored Seminary, and that his blessing rests upon it. May it be eminently instrumental in making known the glory of his Name in many lands, and of bringing multitudes of different nations and tongues, to unite in songs of everlasting joy and praise."

English names, native names, and countries, of the members of the Foreign Mission School at Cornwall, March 1, 1821.*

Names.	*Native Names.*	*Country.*
*James Ely,		Anglo-American, Hadlime Ct.
*George L. Weed,		Do. Catskill, N. Y.
*Horatio N. Hubbell,		Do. Trumbull, Ct.
*Adin C. Gibbs,		Indian youth from Penn.
*Stephen Popohe,	Po-pó-he,	Otaheite.
*Joseph Potang Snow,	Sar-dak,	Malay.
*Elias Boudinot,	Kub-le-ga-nah,	Cherokees.
Leonard Hicks,		
*Thomas Bassel,	Taw-tohoó-o,	
*David S. Taucheechy,	Taw-cheé-chy,	
John Ridge,		
*John Vann,		
*James Fields,		
*David Brown,	A-wih,	
†McKee Folsom,		Choctaws.
Israel Folsom,		
*William Kummooolah,	Kum-mo-oó-lah,	Sandwich Islands. Mowhee.
†John C. Iropoah,	I-re-pó-ah,	Owhyhee.
†Richard Kriouloo	Kri-oú-loo,	Owhyhee.
Robert Whyhee,	Whý-hee,	Mowhee.

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* This document, and others subjoined, were prepared for me to exhibit to the Government at Washington, and made a part of my Report to the President.

Names.	*Native Names.*	*Country.*
Jacob Seth,	Bau-hi-yoá-tuth,	Stockbridge Indians.
*John Newcom,	Wau-ne-nauk-théet,	
†John N. Chicks,	Pau-poon'-haut,	
†Peter Augustine,	Ta-kon-o-tás	Oneida.
*Aaron Johnson,	Thau-ré-weetha,	Tuscarora.
Peter Jacob Tarbel,		Caughnewagas.
Peter Gray,		
Thomas Zealand.		New-Zealand.

Since the above date, the number of scholars has increased to *thirty-two;* one of those added, is from the Sandwich Islands, a pious youth, who has been baptized by the name of *John Elias Phelps;* another is a youth of the Narraghanset tribe.

Baron de Campagne.

This Seminary has attracted the attention, and received the liberality of the honorable and benevolent BARON DE CAMPAGNE, of Basle, Switzerland. In a letter to the Rev. Principal of the School, he writes, under the date of June 6, 1820, thus:—"What I have read of the Foreign Mission School at Cornwall has given me great pleasure; especially as human powers cannot of themselves produce the desired effect; but they produce it only as instruments in the hands of Him, who is the source of all good—of love and pure charity; and it is thus only, that the mind is capable of being fully enlightened. I beg you to use the accompanying sum of 100 ducats,‡ according to your best judgment, as an external mean, which by divine grace, may impart those spiritual blessings, inseparable from the attainment of supreme love. This little offering is accompanied by the very sincere prayers, not only of the humble individual, who sends you these lines, but likewise of his friends in Jesus Christ, that grace may enliven the hearts of the heathen youths under your direction, and may so fill them with the pure love of Jesus Christ, as that they may be able by the same grace, to kindle a similar happy flame in the hearts of their countrymen, who are still as blind men, in the darkness of sinful Adam."

Were all our titled and honorable citizens, of like sentiments and feelings with this noble foreigner, what encouragement would they give to those who are engaged for the benefit of the heathen! What glorious effects would their combined exertions and influence produce! It is our comfort to know, that the hearts of all men are in the hands of the Lord; and he turneth them, as the rivers of water are turned, whithersoever he will.

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* Professors of religion. † Hopefully pious.

‡ The net proceeds of the bill were 212 dollars.

This letter of the Baron was answered, as it should be, by the Principal of the School; and presuming that it would gratify this generous foreigner to receive a specimen of the improvements of the youth under his instruction, he directed that the following letters should accompany his own; which, with the others subjoined, are here exhibited to the public, as *fair* and *conclusive* evidence of the capacities of Indians for improvement. A part of these letters, it will be perceived, were intended, by the Principal of the School, to be exhibited to the President of the United States, as specimens of the attainments of his pupils.

Letter of Elias Boudinot, to Baron de Champagne.

*Foreign Mission School, Cornwall, (Con.) Jan. 8, 1821.**

"Honored and Respected Sir,

"Having been requested by my beloved teacher, Mr. Daggett, I have the pleasure of writing to you; and in the name of my fellow students, to thank you for your benevolent donation of 100 ducats. We feel thankful to the Giver of every good and perfect gift, that we are not destitute of Christian friends, who are willing to give their property for our sustenance, while receiving an education in this charitable institution. We are here, far from our native countries, brought here by the kind providence of God; and blessed be his name, that he has given us friends to support us, and to instruct us in human knowledge, but especially in that science, which treats about the immortal soul, and the only way to everlasting felicity. While we are looking with grateful hearts to the Christian people of, the United States, we are gratified to think, that we have a kind benefactor in Switzerland.

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*It will be proper, before reading these letters, that the reader should know that they are in truth the compositions of the youth whose names are subscribed to them. Of this their Instructor assures the Baron, in his letter.

"On the following pages" he says, "are a few lines addressed to you, by two of my present pupils, of the Cherokee nation of Indians, about seventeen years of age, who appear to be the devoted followers of the Lord Jesus Christ. These letters were composed and written by these Indian youths, without any assistance, excepting the correction of a very few words. The catalogue of the school was transcribed by Thomas Bassel, another Cherokee youth."

"My honored Sir, we have nothing in this world with which we can reward you, for your act of benevolence. Only we return you our grateful thanks. But I hope the Lord will reward you, and make you the instrument of good to many souls. May he yet grant you prosperous, peaceful, and useful days of your remaining life, and a crown of glory in the life to come. May your prayers be answered for this school; that numbers here may be trained up, who shall go into the vineyard of the Lord, and be faithful laborers in bringing many unto Christ, who are now sitting in darkness. Our school promises extensive good. Here are numbers, we hope, who are willing to be employed in the work of the Lord.

"We need the prayers of all christian people, and we are truly encouraged to think, that we are remembered by the christians of Europe, as well as of America. You will likely, Sir, wish to know from what nation I came. I am a Cherokee, from a nation of Indians living in the southern part of the United States. There are eight of us here from that nation. Six out of eight profess to be the followers of the meek and lowly Jesus. I came to this school more than two years ago; and, if it is the will of God, I expect to leave it in about one or two years. I feel sometimes an ardent desire to return to my countrymen and to teach them the way of salvation. Pray for me, that my faith fail not, and that I may not finally prove insincere. That we may meet in the kingdom which is eternal in the heavens, is the wish of your unworthy and unknown young friend."

From David Brown to the same.

January 6, 1821.

"Hon. and Dear Sir,

"By the request of my worthy preceptor, I think myself highly privileged to have this opportunity in addressing you, from this distant land. It is a matter of great joy to us, who are heathens, to contemplate the goodness of God, in causing his children to have compassion on the poor benighted heathen nations, who are yet groaning under the bondage of Satan, the deceiver of mankind. Our hearts ought truly to glow with praise and gratitude to our Heavenly Father, in your taking such deep interest for this institution, and for the welfare of heathens universally. Our land was once covered with darkness, and we heard not the joyful sound of the Gospel proclaimed in our ears. We knew nothing of Jesus Christ, who has died for sinful men. But now, blessed be God, that he has sent the word of redeeming life to us. Yea, we feel his love and presence, and praise him for sending the news of salvation to our long lost, and wretched tribes. But, dear Sir, many of my brethren have not heard of Jesus Christ, which is very painful to me. The late exertions among Christians in America have, in some degree, promulgated among different languages, nations, and people, the Gospel of our Lord and Savior Jesus Christ.

"I came here last June, and I trust the Lord will prepare me for usefulness among my dear brethren the Cherokees. Pray for me, respected Sir; and while the Atlantic rolls between us, may we be near in spirit; hoping soon to meet and join with all the blood-bought millions, in singing the redeeming love of God through an endless eternity.

"May the God of peace ever be with you, and reward you for your kind benevolence to us. This is the wish and sincere prayer of your heathen friend, in the Lord Jesus."

David Brown to J. Evarts, Esq.

After tenderly expressing his obligations to the Board, he proceeds as follows:—

"But why do I talk thus, while the idea of some people is, that an Indian cannot be civilized? He has no capacity for religion. He cannot learn. He has no faculties; therefore let him go, and again traverse the regions of his native woods, and turn to his savage state, which is wretchedness and woe. But the God of heaven has spoken, and who can recal his blessed words, when he said, *Go ye into all the world, and preach the Gospel to every crea-*

ture. I presume these persons who are so eager to help in the destruction of Indians, rather than to aid in reclaiming them from their degradation, are generally those, who are unfriendly to religion and good society, and who are themselves going swift to destruction."

Having intimated his desire of being useful among his countrymen, he adds :—

"Indeed, to tell the truth, I am ashamed to see the dear spot, *Brainerd*, without having at least some qualifications for usefulness.

"Oh, how great would be the blessing, could we see many young Cherokees, as heralds of salvation to their dear benighted countrymen, and who would hail the little flock of Christ in the Cherokee nation, and overthrow the dominions of darkness there, and make the banks of Chickamaugah tremble ; and then fly on the wings of heavenly love, over the lofty Lookout,* and visit the slumbering inhabitants there ; and then reach the plains of Creek Path, and turn the path toward heaven, that it may be travelled by Cherokees also ; and so on, until spring Taloney, Tas-tu-ga, and all the people would acknowledge God as their Savior."

Letter from Catharine Brown, to her brother, David Brown, at the For. Mis. School at Cornwall, dated Creek Path, Feb. 21.

"MY DEAR BROTHER,

"I received your kind letter some time since, and it gave me great satisfaction to hear from you. I should have written to you before this time, but did not know how to send to Brainerd. I am truly happy to hear that you feel so well contented with your situation in school, and that you are well pleased with your dear instructor. Our dear parents are in good health. They have removed from the place where they lived before, and are now living with brother John. I think they have truly passed from death unto life ; they seem to be growing in grace and in the knowledge of Him who has redeemed their souls from hell. Indeed, you cannot imagine how differently they seem from what they did when you left us. All they desire now is to do the will of our dear Savior. This work is the Lord's, and no doubt he will keep them and carry them safe through this sinful world, until he receives them to his heavenly kingdom. O, dear brother, truly the Lord has heard our prayers for the souls of our parents. We have great reason to rejoice. May we not say, not unto us, but to thy name be all the praise. You have doubtless heard that Brother J. has joined the church. Dear Brother D. my heart is full while I am writing. How shall I express my gratitude to God for bringing him to a knowledge of the Savior. He says sometimes he feels happy in praying to God, and feels willing that he should do with him as seemeth good in his sight.

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* The name of a majestic mountain, the base of which is washed by the Tennessee.

"My brother David, when we look back and see what the Lord has done for our family in the course of a few years, O let us call upon our souls, and all that is within us, to praise our God for his great blessings to us.

"I sometimes long to see your face once more in this world, to converse and pray with you before our Savior. I often think of the happy hours which we spent when we were at Brainerd, when we first tasted the sweetness of religion, and when we used to take each other's hand to walk and sing our favourite hymn,

"Come we that love the Lord."

We then knew the happiness of saints, and felt that religion never was designed to make our pleasures less. But now our heavenly Father has separated us for a time in this world; I hope for his glory, and for the good of perishing souls around us. We have much to do for our Savior. As we hope we are children of the most high God, let us be good soldiers, and not be weary in well doing, for in due season we shall reap if we faint not.

"Father and mother send love to you, and to the scholars in Cornwall. I hope you will write to us soon, and let us know how you do.

"Adieu, dear brother, till we meet again."

The following letter is from the *mother* of *Elias Boudinot*, who is a member of the Cornwall School, dictated by her to the writer of it, in Jan. 1821.

"DEAR SON,

"When you shall have finished your education, I shall rejoice, just as if I had got the education. I hope the Lord will have mercy on me, that I may find the good way. As you have found the Savior before me, I will take your advice, and listen to your talk. I am in hopes that the Lord, in his mercy, will turn my heart; and that I may find the dear Savior. I will not get discouraged. I will still try." SUSANNAH."

The reading of this letter forcibly reminds us of the declaration of the blessed Savior, (Matth. xxii. 31,) "Verily I say unto you, that the *publicans* and *harlots* [the heathen,] go into the kingdom of God before you."

Letter from Rev. Mr. Daggett.

"REV. AND DEAR SIR,

"At your request I present you with a few specimens of the improvement of some of my pupils, in the F. M. S. They are all in the hand-writing of those whose names are undersigned. The letters of David Brown and Israel Folsom, are their own composition, with such trifling corrections as are usually given to the compositions of youths in school, and the suggestion of three sentences in one of the letters, and one in the other. The letter of John Ridge is without any correction, in consequence of which, some of the pointing is erroneous, and two or three words are mis-spelt. The calculation of the lunar eclipse, was made understandingly, by Elias Boudinot, (Kul-le-ga-nāh,) seventeen years of age, under my superintendence; and the projection was made by him, without any assistance except the directions of the book. It may be, that we shall discover some error in the calculation, on a review, as it has been gone through rather hastily. John Ridge and Elias Boudinot have studied Geography extensively, Rhetoric, Surveying, Ecclesiastical and Common History, three books in the Æneid, two Orations of Cicero, and are attending to Natural Philosophy. The conduct of my pupils is, with very few exceptions, remarkably good, and their dispositions amiable. It is a pleasant task to guide them in paths of science and religion, in the hope, especially, that some of them are destined to become extensively useful in promoting the temporal and spiritual good of their respective tribes and nations.

"It is with concern we perceive our climate to be unfriendly to the health of the Islanders, three of whom, as you know, have already fallen a sacrifice to it. On this account, it is probable, that Divine Providence intends this school to be chiefly useful to the Aborigines of this country. And as Congress has done considerable, and will probably do more, to advance the civilization of these long-neglected and injured fellow-beings, I would suggest, whether, on a proper representation, they would not judge it expedient, in some way, to provide permanent funds for the support of this benevolent Institution. This, I think, would be very desirable, as its support, at present, is very precarious, and its means limited.

"Should you think proper, on your southern tour, to present the following specimens to the President of the United States, I have no objection to your doing it.

"With most sincere and ardent wishes for your success in the great objects of your expected tour, and for your preservation and safe return, I am, Rev. and dear Sir,

very affectionately and respectfully yours,

HERMAN DAGGETT."

To the Rev. Jedidiah Morse, *D. D. New-Haven, (Con.)*

Cornwall, (Con.) March 12, 1821.

To his Excellency James Monroe, *President of the United States of America.*

"Sir,

"As Dr. *Morse* is about to proceed to the seat of government, on business relative to the Indian Tribes in this country, I take the liberty, by permission of my instructor, to address a few lines to you. I congratulate you, sir, upon your re-election to the high office which you sustain. I thank you for the paternal regard which you have manifested towards my countrymen, and other Indian Tribes. Divine Providence has brought me from the western wilderness, to this your happy land. I now dwell, as it were, under your roof, and worthy patronage, and enjoy the means of learning many things, which are calculated to make me useful among my dear countrymen.

"The nation, to which I am connected, was once large and powerful, and could behold a great portion of land as their possession. But now they have decreased to a very small number. They have become a weak and dependent nation. But thanks be to Him, who has all power in heaven and on earth, for causing you, and the people over which you rule, to make efforts for bringing the long-lost and neglected tribes into an evangelical state, and for teaching them industry, cultivation of the earth, the arts of civilized life, and the good religion of Jesus Christ, which promotes friendship, and harmony, between all nations. It is truly gratifying to me, dear sir, to hear, what you have already done for my brethren, and am persuaded that you will not forsake the children of the forest, but that you will protect them from wars and trouble, and take them under your great wing.

"Ever since Columbus landed on our shores, blood has been shedding abundantly, and the war-whoop has been proclaimed to such a tone, that large nations have been swept away from the earth. But I hope these wars with Indians themselves, and other people, are now declining, the weary Indian burying his bloody tomahawk, changing his war-whoop for the praises of God in the songs of Zion, and enlisting under the blood-stained banners of Christ.

"I think you showed a great token of your regard, in travelling through such an extensive wilderness to make a visit to Brainerd.

"It makes me rejoice to reflect that we, the Cherokees, are now enjoying, in a little measure, the means of comfort; and I trust, that our dear father, the President, will not suffer us again to be driven to the west, and to return again to our savage state; but rather that you will send us teachers, bibles, and the precious gospel; and doubtless you may see some faithful and devoted children of the wilderness, as your subjects.

"This Institution, of which I am now a member, I doubt not will be the means of diffusing knowledge and truth to the remotest parts of the globe, and will aid greatly the good work which is now performing by the benevolent people of America, and of other lands.

"May He, who is the source of all light and blessedness, give you wisdom to rule over the great people of these United States, and make you a rich blessing to your country, and to us, who now desire to become your happy children, is the prayer of your devoted servant, DAVID BROWN."

Cornwall, March, 1821.

Cornwall, (*Conn.*) *March* 18, 1821.

"Honored Sir,

"Agreeable to the request of my Instructor, I take the pleasure of addressing your Excellency: and consider myself particularly honored, in having the privilege of writing to a *man*, whom we, the Indians, call "Father."

"I am happy to understand that Doct. Morse is about to visit the seat of government, to exhibit to you, his report, relative to the Indians, whom he has visited. We their sons, who have the advantages of instruction in this seminary, hope that it may meet your cordial approbation, and that assistance may be proffered to the long-neglected and despised people.

"In reading the histories of the various kingdoms, which have risen to an exalted pitch, since the creation of the world, we behold the wonder! which the sword, and the wheels of revolving ages have swept away: I hope this will not be the lot of my country. I rejoice, that my dear nation now begin to peep into the privileges of civilization—that this great and generous government is favorable to them, and that ere long, as I hope, Congress will give them the hand of strong fellowship—that they will encircle them in the arms of love, and adopt them into the fond embraces of that *Union*, which the immortal Washington and others have made in this western world!

"Honored Father, these are the consolations I entertain for the Indian nations, which I hope will be accomplished. I have read, that you have, in your visit to Brainerd, been pleased to encourage that Institution by your liberality: which is truly gratifying to me, and am led to believe with confidence, that our President loves the Indians too!

"It is a known fact, that those Indians who have missionaries among them, and who live on this side the Mississippi, are coming up, with faster steps to civilization, than those who have been enticed to remove to the west. An instance of this, may be found in viewing the condition of my dear people. I left them about two years ago; when they were at work: the tools of the whites were used—some possessed large farms; cattle, horses, hogs, &c. Their women were seen at the wheel, and the weaver's shuttle was in motion.

"How different is the condition of that part of my nation, who have been enticed, by their foolish imaginations, and particularly by the allurements of the white man, to remove to the Arkansaw. The equipage of a hunter, viz. a brass-kettle, gun and knife were offered to them, which, mortified at the sight, we saw them eagerly receive and depart. They are now in the pursuit of game, in which employment, we have reason to apprehend, they would have continued, or perhaps might have sunk into oblivion, were it not, that teachers have been sent to them, by christian benevolence.

"My health is not very good at present; my disease, the scrofulous complaint, has again attacked my system. My father wishes me to return, which I will perhaps do in a short time. I wrote to him, and requested him, to send me to a College at the south, whenever I may have the happiness to recover. My father and mother are both ignorant of the English language, but it is astonishing to see them exert all their power to have their children educated, *like the whites!*

"Honored Sir, wishing you the blessings of heaven, and congratulating you in your re-election to your high seat, I subscribe myself most excellent Sir, your humble servant,

JOHN RIDGE."

To his Excellency *James Monroe*,
President of the U. S. of America.

Foreign Mission School, Cornwall, (*Con.*) *March* 8, 1821.

"Honored Sir,

"As I am persuaded you are the true friend of the poor red people, I do hereby express my gratitude to you, for your benevolence towards the Choctaws, and other infatuated sons of the forest.

"I am a stranger to you, Sir, and unworthy to address you in this manner. Yet reflecting that you are the father of the poor Indians, and having permission from my dear Preceptor, I would say a few things, in behalf of my countrymen.

"The Choctaws have considered you, with unfeigned impressions of respect. We have called you father, because you show a kind, and compassionate spirit towards us; and we will make application unto our father, whenever the circumstances require.

"The Choctaws are so ignorant, they know not what is good, and are ready to follow the disgraceful example of bad men: yet, in general, the Choctaws are very submissive to what is said to them by their true friends.

"I hope I am preparing to return to them soon, and tell them what they must do. It is my chief object, when I finish my education, to return to my dear nation, and endeavor to persuade them to forsake their ancient customs, habits and manners, and lay hold on the culture of the land, after the example of their white brethren; to lay their guns and tomahawks down, for the plough, hoe, and the axe; to cultivate their lands, and exchange their whiskey, that detestable liquor, to which they are perpetually devoted, for the coffee, and the tea; and the war-whoop, for the praises of God.

"One thing increases the deplorable condition of the Choctaws; that is, the examples of the bad white people, who come into the Nation, and show the poor Indians how to pursue the way down to ruin, instead of showing them the way unto the living God. But we have reason to be thankful that so many benevolent people are now engaged to do them good, and to lead them in the right way. And no doubt it was designed by Providence, that you, Sir, might be an instrument in regulating the temporal affairs of our people, and in civilizing and christianizing the poor heathen Indians.

"When I was on my way, coming to this christian school, from the Choctaw nation, I passed by your palace, in December, 1818. I intended then to visit you, but the hour which I had to spend in Washington did not admit. I have a brother in this school, elder than myself, who had opportunity (when he was on his way,) to

visit you, and three Cherokee boys. From your unworthy heathen friend,
ISRAEL FOLSOM.”

To his Excellency *James Monroe*,
President of the U. S. A.

Accompanying the foregoing letters, were the calculation of the eclipse of August 2d, 1822, very neatly projected, and the results stated in the usual form, by *Elias Boudinot*, a Cherokee of seventeen; a translation of the 119th psalm, into the Mah-he-con-nuk language, by *John Hicks*, of that tribe, which is inserted under the head of *Miscellaneous Articles;* with a number of very neat and beautiful specimens of Chirography, of the pupils. In this artthey are equal to any people on the globe.

App. H. h. Rep. p. 39.

West of the Rocky Mountains, within the limits of the United States, the number of Indians is estimated, from the best information which can be obtained, at about 150,000. This body of fellow beings, in a state of nature, ignorant of all the blessings of christianity and of civilized life, undoubtedly have strong claims on our benevolent attention. The political affairs of this remote part of our territory are unsettled. They have been before Congress, and left unfinished. It is in contemplation to establish here, in due time a Military Post, a Colony, and a Territorial Government. It is of the first importance that with these, whenever made, there be planted a large and well selected Education Family, similar to that proposed for Council Bluffs,* for the benefit of the soldiery and colonists, as well as of the Indian tribes. Experience, in New-England particularly, has proved the wisdom of making these establishments coetaneously. Together, they form a whole, and may cooperate to great advantage. Each, in the case under consideration, would be imperfect, and unsafe, without both the others. From the joint efforts, and influence of the whole, we might reasonably expect the best results.

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* See Appendix M. m.

App. I. i. Rep. p. 68.—*Indian Titles.*

The following opinion was given by an eminent Lawyer, in a case stated to him relative to the nature of Indian titles to their lands.—

"The case stated must be examined and considered with reference to certain established principles, the original foundation of which is now no longer open to enquiry. The European settlers of this country, claimed to have a right to appropriate it to themselves, and the mildest and least exceptionable form in which they exercised that right, was to treat the aboriginal inhabitants as entitled to a limited or qualified property, a right to occupy and enjoy under certain modifications, but with no power to convey nor, indeed, to do any other acts of ownership. 3 The right of soil, or the absolute property, and the jurisdiction over it, were in the mean time deemed to belong to the Sovereign, or State under whose authority the discovery and settlement were made, and to the Grantees of such Sovereign or State. The interest in the soil carried with it the right to buy off, or otherwise remove, the incumbrance, which right, as respected the Sovereign or state, was of course full and absolute, but as respected individuals, was subject to such restrictions as might be thought fit to be imposed, either by general legislation, or by terms annexed to the respective grants.

"It resulted, necessarily, from this view of the subject, and I presume it may be considered as a general principle adopted and acted upon, if not uniformly, at least very extensively, in the British colonies and possessions in North America, that no title could be derived to Individuals, merely by purchase from the Indians. A title to the soil could not be acquired, because, according to the theory adopted, the soil was not theirs; and a title could not be acquired to the occupation and enjoyment, because these were regarded as personal privileges, or rather privileges of the nation or tribe in possession, and were not permitted to be transferred.

"At the revolution, the rights of territory and jurisdiction, which belonged to the foreign Sovereign, and such Sovereign rights as had been granted by him to individuals or bodies, became vested in the States of this Union, within whose limits the territory lay.

"Individual rights, previously vested, were, on the contrary, respected and preserved; or, (as was perhaps the case in some instances) where they were seemingly blended with certain sovereign powers, or powers, too extensive to be held by individuals, were made the subject of an equitable commutation.

"Among the rights which thus became vested in the States, was the sovereign authority over the lands inhabited by the Indians within their bounds, and not yet become the subject of individual ownership or claim. It comprehended the right of soil, the jurisdiction, and the exclusive authority to purchase, or otherwise extinguish the *qualified property* of the Indians. This right was transferable to individuals, in the manner the State might deem best, and when so transferred was commonly called a *right of pre-emption*. The transfer or grant in whatever form, was usually accompanied with a condition, either expressed or understood, which required for the validity of the purchase from the Indians, that it should be made under the authority and with the sanction of some person or persons appointed by the State; and as these purchases were made from the tribe, or nation, and not from individuals, they have most commonly been made by treaty.

"The right of pre-emption, then, when granted to an individual, was a right to the soil, subject only to the occupation by the Indians, and to become absolute, so as to entitle him to possession, when that should be extinguished. It is clear that such a grant would create a vested interest, in the individual, which could not rightfully be divested or mpaired, without his own consent, or by such acts of legislation as are competent to effect any other vested interest.

"These general views are in some measure applicable to all the questions proposed, and I believe them to be in coincidence with the opinion expressed by the Supreme Court of the United States, in the case of Fletcher v. Peck (6 Cranch 87. 141—2.)

"I am of opinion, that ——— (naming an Indian tribe) did not acquire any legal right in the lands purchased by them from the (here naming another Indian tribe,) and of course that no legal title can be acquired by purchase from them. The tribe who sold had no power to sell. The constitution of the state of (———) expressly prohibits a sale, and the general principles before adverted to, which no doubt were in the view of those who framed the constitution, lead to the same result. Regarding the sales a merely void, as a nullity, producing no legal consequences, it cannot, I think, be considered as working a forfeiture, &c."

Vattels' opinion on Indian Titles.

Vattels' opinion on this subject, is, that a nation, merely by taking possession of a country, acquires, by this act, a title to "no more than it is able to people or cultivate."—"The law of nations only acknowledges the property and sovereignty of a nation over uninhabited countries, of which they shall really, and in fact, take possession, in which they shall form settlements, or of which they shall make actual use." "A nation may lawfully take possession of a part of a vast country, in which are found none but erratic nations, incapable, by the smallness of their numbers, to people the whole."—"The earth belongs to the human race in general, and was designed to furnish it with subsistance: if each nation had resolved from the beginning, to appropriate to itself a vast country, that the people might live only by hunting, fishing, and wild fruits, our globe would not be sufficient to maintain a tenth part of its present inhabitants. People have not then deviated from the views of nature in confining the Indians within narrow limits. However, we cannot help praising the moderation of the English Puritans, the first settlers in New-England; who, notwithstanding their being furnished with a charter from their sovereign, purchased of the Indians the land they resolved to cultivate.* This laudable example was followed by Mr. William Penn, who planted the colony of Quakers in Pennsylvania."†

Opinion of Hon. J. Q. Adams Esq. on Indian Titles.‡

"There are moralists, who have questioned the right of the Europeans to intrude upon the possessions of the aboriginals in any case, and under any limitations whatsoever. But have they maturely considered the whole subject? The Indian right of possession itself stands, with regard to the greatest part of the country, upon a questionable foundation. Their cultivated fields; their constructed habitations; a space of ample sufficiency for their subsistence, and whatever they had annexed to themselves by personal labor, was undoubtedly by the laws of nature theirs. But what is the right of a huntsman to the forest of a thousand miles over, which he has accidentally ranged in quest of prey? Shall the liberal bounties of Providence to the race of man be monopolized by one of ten thousand for whom they were created? Shall the exuberant bosom of the common mother, amply adequate to the nourishment of millions, be claimed exclusively by a few hundreds of her offspring? Shall the lordly savage not only disdain the virtues and enjoyments of civilization himself, but shall he control the civilization of a world? Shall he forbid the wilderness to blossom like the rose? Shall he forbid the oaks of the forest to fall before the axe of industry, and rise again, transformed into the habitations of ease and elegance? Shall he doom an immense region of the globe to perpetual desolation, and to hear the howlings of the tiger and the wolf, silence forever the voice of human gladness? Shall the fields and the vallies which a beneficent God has framed to teem with the life of innumerable multitudes, be condemned to everlasting barrenness? Shall the mighty rivers poured out by the hands of nature, as channels of communication between numerous nations, roll their waters in sullen silence, and eternal solitude to the deep? Have hundreds of commodious harbors, a thousand leagues of coast, and a boundless ocean been spread in the front of this land, and shall every purpose of utility to which they could apply, be prohibited by the tenant of the woods? No, generous philanthropists! Heaven has not been thus inconsistent in the works of its hands! Heaven has not thus placed at irreconcileable strife, its moral laws with its physical creation! The Pilgrims of Plymouth obtained their right of possession to the territory on which they settled, by titles as fair and unequivocal as any human property can be held. By their voluntary association they recognized their allegiance to the government of Britain; and in process of time received whatever powers and authorities could be conferred upon them by a charter from their sovereign. The spot on which they fixed had belonged to an Indian tribe, totally extirpated by that devouring pestilence which had swept the country, shortly before their arrival. The territory thus free from all exclusive possession, they might have taken by the natural right of occupancy. Desirous however of giving ample satisfaction to every pretence of prior right, by formal and solemn conventions with the Chiefs of the neighboring tribes, they acquired the further security of a purchase. At their hands the children of the desert had no cause of complaint. On the great day of retribution, what thousands, what millions of the American race will appear at the bar of judgment, to arraign their European invading conquerors! Let us humbly hope that the fathers of the Plymouth colony will then appear in the whiteness of innocence. Let us indulge the belief that they will not only be free from all accusation of injustice to these unfortunate sons of nature, but that the testimonials of their acts of kindness and benevolence towards them, will plead the cause of their virtues, as they are now authenticated by the records of history upon earth."

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* History of the English Colonies in North America.

† Vattel ch. 18th, p. 160, 161.

‡ Oration on the anniversary Festival of the sons of the Pilgrims. Plymouth, Dec. 22, 1802.

Indian Titles.—J. Q. Adams' plea, before the Supreme Court of the United States.

"What is the Indian Title? It is mere occupancy for the purpose of hunting. It is not like our tenures; they have no idea of a title to the soil itself. It is overrun by them, rather than inhabited. It is not a true and legal possession. *Vattel b.* 1. § 81 *p.* 37. and § 209. *b.* 2. *p.* 96. *Montesquieu, b.* 18. *c.* 12. *Smith's Wealth of Nations. b.* 5. *c.* 1. It is a right not to be *transferred*, but *extinguished*. It is a right regulated by treaties, not by deeds of conveyance. It depends upon the law of nations, not upon municipal right." *Fletcher v. Peck Cranch.* Vol. 6. *p.* 121.

Decision of the S. Court of the United States, on the subject of Indian Titles.

"The majority of the Court is of opinion, that the nature of the Indian Title, which is certainly to be respected by all courts, until it be legitimately extinguished, is not such as to be absolutely repugnant to seisin in fee on the part of the State." ibid. 143.

See also the opinions on this subject, of the Commissioners at the Treaty of Ghent.—Amer. State Papers—1812 to 1815. Vol. 9. p. 389 to 425.

"The recognition of a boundary," say the American Commissioners, "gives up to the nation in whose behalf it was made, all the Indian tribes and countries within that boundary. It was on this principle that the undersigned have confidently relied on the Treaty of 1783, which fixed and recognizes the boundaries of the United States, without making any reservation respecting the Indian tribes."—ibid. p. 424.

App. K. k.—Rep. p. 76.

Constitution and Officers of a Society for promoting the general welfare of the Indian Tribes in the United States.

PREAMBLE.

"Whereas the public attention has been recently awakened, and turned with peculiar interest, to the civilization of the Indian Tribes within the United States, and it has hence become necessary to investigate the history, character, and actual condition of these tribes: And whereas the labor of a full, extensive and accurate survey of this wide-spread and interesting field, is too great for individual effort: Therefore, for the purpose of combining the wisdom, the talents, and active energies of men of information, qualified and inclined to engage in this benevolent work, and directing them to the aid and support of those, whose office requires that they take the lead in accomplishing it, a Society has been formed and organized under the following

CONSTITUTION.

I. The name of this Association shall be, "The American Society for promoting the civilization and general improvement of the Indian Tribes within the United States."

II. The special objects of this Society shall be, to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction: to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies, and manner of applying them;—also, into the efforts which have been already made for meliorating their condition, and the results of those efforts, and where they have failed, the causes of failure: to ascertain the number and names of the tribes, their places of residence, the extent, soil, and climate, of their respective territories, the stations where education families may be most advantageously located, and to suggest whatever means may be employed for their improvement.

Other objects of the Society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c. of the Indian country; to collect specimens in all these branches of science, for the purpose of forming a CABINET for the use of the Government of the United States: Also, to select suitable spots in the Indian country, for making experimental farms in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls: And generally, to do all other things, which such a Society can do, to accomplish its grand object, THE CIVILIZATION OF THE INDIANS.

III. Two rooms in this city shall be procured and appropriated to the use of the Society; one for its CABINET, the other for its LIBRARY, and the use of the Secretaries.

IV. The Officers of this Society shall be such number of Patrons, as it may see fit to appoint, a President, Vice Presidents, a Corresponding Secretary, with two Assistants, a Recording Secretary, with an Assistant, a Treasurer, an Auditor, a Board of Directors, a Committee of Ways and Means, a Cabinet-Keeper, a Librarian, and a select body of Special Correspondents.

V. The successive Presidents of the United States, who shall have retired from office, shall be, ex-officio, Patrons of this Society, the Vice-President of the United States, ex-officio, its President; the Heads of Departments, Judges of the Supreme Court of the United States, and Governors of the several States and Territories, ex-officio, Vice-Presidents.

VI. The President of the Society, at its meetings, shall take the chair, and fulfil all the customary duties belonging to a presiding officer. In his absence, the senior Vice-President, or next senior officer present, shall take his place and fulfil his duties.

VII. The Recording Secretary, Treasurer, Auditor, and all the Assistant Officers, will perform all the duties appropriate to their respective offices, which are usually performed by officers of like name in other Societies.

VIII. The Corresponding Secretary shall carry on correspondence with such members of the General, State, and Territorial Governments; with the Special Correspondents of the Society; with Military Officers; Missionary Societies; Indian Superintendents and Agents; and all other associations and individuals in our own country, who may be able to furnish information touching the objects of this Society, or otherwise assist its operations; Also with Foreign Societies of like character and objects; and shall communicate his correspondence and the information he shall have received, at the annual meeting of the Society; and, under the instructions of the Board of Directors, shall prepare the Annual Report of the Society.

IX. The Board of Directors shall consist of *thirteen members*, five of whom shall constitute a quorum for the transaction of all business of the Society, except the alteration of its Constitution, and the disposal of its funds; and for these purposes nine members shall be required for a quorum. The Board shall make, modify, and repeal, at its discretion, all rules and by-laws formed for the regulation of the Society; superintend its general concerns; advise the Corresponding Secretary in the discharge of his duties; and after the first organization of the Society, shall fill their own vacancies, and vacancies of all other elective officers of the Society; and shall make such alterations and improvements of the Constitution, elect such Honorary Members, and add such Special Correspondents, as they may think expedient for the better attainment of the objects of the Society.

The Corresponding Secretary, his First Assistant, and the Recording Secretary, shall be, ex-officio, members of this Board.

X. The Committee of Ways and Means, shall consist of five members, three of whom may constitute a quorum. This committee shall devise and prosecute to effect, the measures most practicable, and best adapted, to supply the Treasury with the necessary funds to carry on its operations. They shall also provide and superintend the rooms for the Cabinet and Library of the Society, for the accommodation of its officers, and for its annual public meetings, and shall appoint and instruct the Cabinet-Keeper and Librarian in their respective duties.

It shall also be the duty of this Committee to collect materials, books, manuscripts, &c. for the Cabinet and Library, suited to the objects of the Society.

XI. It shall be the duty of the SPECIAL CORRESPONDENTS of the Society, to communicate to the Corresponding Secretary, from time to time, such facts, books, documents, printed and manuscript, ancient and modern, and general and particular information, as they may possess or collect, and may think it expedient to transmit, with their own remarks and suggestions, to be deposited in the Archives of the City of Washington.

XII. Members of both Houses of Congress; General officers of the Army; Commissioners of the Navy; the Presidents and Professors of Colleges and Theological Seminaries; the Clergy of all denominations throughout the United States; the Presidents and Secretaries of all Associations and Societies, who embrace Indians among the objects of their attention; all Commanding Officers of Military Posts, within, or near, the Indian Territories; all Superintendants of Indians, and Indian Agents, shall be, ex-officio, members of this Society.

Any person may become a member of this Society, by transmitting the sum of *five dollars* with his name and address, to the Recording Secretary, to be placed on the Register of Members.

The Society will depend on the voluntary contributions of its members, to supply its Treasury with the funds necessary to carry on its various and extensive operations.

XIII. There shall be an annual meeting of the Society, at the seat of the Government of the United States, at twelve o'clock, on the Wednesday succeeding the day appointed for the opening of

Congress, of which notice shall be given in the public papers, by the Recording Secretary.

OFFICERS OF THE SOCIETY.

PATRONS.

* * *

Hon. *John Adams.*
Hon. *Thomas Jefferson.*
Hon. *James Madison.*
Late successive Presidents of the United States

PRESIDENT.

The *Vice-President of the United States*, ex-officio.

VICE-PRESIDENTS, ex-officio.

The Hon. *The Secretary of State.*
The Hon. *The Secretary of the Treasury.*
The Hon. *The Secretary of War.*
The Hon. *The Secretary of the Navy.*
The Hon. *The Judges of the Supreme Court of the United States.*
Their Excellencies, *the Governors of the several States and Territories*, comprised in the National Union.

HONORARY MEMBERS.

Hon. *John Jay.*
Gen. *Charles C. Pinckney.*
Hon. *James Hillhouse.*
Gen. *Thomas Pinckney.*
Gen. *Andrew Jackson.*
Hon. *Henry Clay.*

* * * The name of the PRESIDENT OF THE UNITED STATES might be expected to stand at the head of this respectable list; but as he is, from the nature of his office, THE HEAD OF THE NATION, and of course of all its public institutions, which are strictly *National* in their character, it is deemed superfluous and improper to place it here.

Rev. *Jedidiah Morse, D. D.* Corresponding Secretary.
George H. Richards, Esq. First Assistant Secretary.
Sidney Edwards Morse, A. M. Second Assistant, do.
Elias B. Caldwell, Esq Recording Secretary.
George Watterson, Esq. Assistant do.
Joseph Nourse, Esq. Treasurer.
Peter Hagner, Esq. Auditor.

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Rev. *Philip Milledoler, D. D.*
Rev. *James Laurie, D. D.*
Rev. *William Ryland.*
The Corresponding Secretary, ex-officio.
The First Assistant Secretary, do.
The Recording Secretary, do.

COMMITTEE OF WAYS AND MEANS.

Josiah Meigs, Esq.
Gen. *Walter Jones.*
Gen. *John Mason.*
Col. *Thomas M'Kenney.*
Thomas Sewall, M. D.

SPECIAL CORRESPONDENTS.

The Presidents and Professors of Universities and Colleges in the United States, ex-officio.
Peter S. Duponceau, Esq.
Samuel L. Mitchell, M. D. LL. D.
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John Pintard, Esq.
Col. *Wm. M'Ree.*

Hon. *John Davis.*
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Thomas Walcott, Esq.
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Samuel R. Trevett, M. D.
James G. Trotter, Esq.
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Rev. *John Sergeant.*
Caleb Atwater, Esq.
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Rev. *Wm. Jenks,*
Jeremiah Evarts, Esq.
John Law, Esq.
Rev. *Eleazer Williams.*
George I. F. Clark, Esq.
Solomon T. Hendrick, a Chief of the Muhheconnuks.
Charles Hicks, Chief of the Cherokees.
Indian Agents, ex-officio.

Rep. p. 80.—App. L. 1.

[CIRCULAR.]

DEPARTMENT OF WAR, 3d *September*, 1819.

SIR,

In order to render the sum of ten thousand dollars, annually appropriated at the last session of Congress for the civilization of the Indians, as extensively beneficial as possible, the President is of opinion, that it ought to be applied in co-operation with the exertions of benevolent associations, or individuals, who may choose to devote their time or means to effect the object contemplated by the act of Congress. But it will be indispensable, in order to apply any portion of the sum appropriated in the manner proposed, that the plan of education, in addition to reading, writing and arithmetic, should, in the instruction of the boys, extend to the practical knowledge of the mode of agriculture, and of such of the mechanic arts as are suited to the condition of the Indians; and in that of the girls, to spinning, weaving, and sewing. It is also indispensable, that the establishment should be fixed within the limits of those Indian nations who border on our settlements. Such associations, or individuals, who are already actually engaged in educating the Indians, and who may desire the co-operation of the government, will report to the Department of War, to be laid before the President, the location of the institutions under their superintendence; their funds; the number and kind of teachers; the number of youths of both sexes; the objects which are actually embraced in their plan of education; and the extent of the aid which they require; and such institutions as are formed, but have not gone into actual operation, will report the extent of their funds; the places at which they intend to make their establishments; the whole number of youths of both sexes, which they intend to educate; the number and kind of teachers to be employed; the plan of education adopted; and the extent of the aid required.

This information will be necessary, to enable the President to determine whether the appropriation of Congress ought to be applied in co-operation with the institutions which may request it, and to make a just distribution of the sum appropriated.

In proportion to the means of the government, co-operation will be extended to such institutions as may be approved, as well in erecting necessary buildings, as in their current expenses.

I have the honor to be
Your most obedient servant,
(Signed) J. C. CALHOUN.

The following regulations, in addition to those prescribed in the circular of the 3d of September, 1819, have been adopted, with the approbation of the President of the United States, to govern the future distribution of the sum appropriated by Congress for the civilization of the Indians, among individuals or societies who have established, or contemplate establishing, schools for the education of Indian children, in conformity to the above mentioned circular, and who desire the co-operation of the government:

The position selected for the establishment, a plan of the buildings contemplated, with an estimate of the costs, to be submitted to the Secretary of War to be laid before the President.

Government will, if it has the means, and approves of the arrangement, pay two thirds of the expense of erecting the necessary buildings.

No part of the money to be advanced until after the buildings are commenced; and one-fourth to be reserved until they are completed. The payment to be made on the certificate of the Agent of Indian affairs, for the tribe or nation in which the establishment is located, as to the facts of the commencement and completion of the buildings.

The President of the United States will contribute out of the annual appropriation, to each institution which may be approved of by him, a sum proportionate to the number of pupils belonging to each, regard being had to the necessary expense of the establishment, and the degree of success which has attended it.

No advance to be made except for the buildings, till the school is in actual operation; of which fact, and the number of pupils belonging to it, the certificate of the superintendant or person having the chief control of the institution, will be sufficient evidence.

A report will be annually made for each establishment on the 1st of October, of the number and names of the teachers and other persons belonging to it; the number of students; the number which have completed their course and left the institution, since the first day of October of the preceding year; the number entered, the amount of disbursements for the same period, and the value and description of property on hand: which report will be certified by the superintendant or person having the principal control of the establishment.

It is considered to be the duty of all persons who may be employed, or attached to any institution, not only to set a good example of sobriety, industry and honesty, but, as far as practicable, to impress on the minds of the Indians, the friendly and benevolent views of the government towards them, and the advantage to them in yielding to the policy of government, and co-operating with it in such measures as it may deem necessary for their civilization and happiness. A contrary course of conduct cannot fail to incur the displeasure of government, as it is impossible that the object which it has in view can be effected, and peace be habitually preserved, if the distrust of the Indians, as to its benevolent views, should be excited.

(Signed) J. C. CALHOUN.

Department of War, Feb. 29, 1820.

Report of the Secretary of War, giving a list of Schools in the Indian country, shewing where situated, when commenced, by whom established, and the amount allowed to each annually, from the fund of $10,000 appropriated by Congress for civilizing the Indians, under the regulations adopted for its distribution.

Where situated.	When commenced.	By whom established.	Annual allowance to each.
In the Tuscarora nation, - -	about 4 or 5 y'rs. ago.	Missionary Society of New-York,	$ 350
In the centre of the Seneca nation on the Buffalo reservation, - - -	about 9 years ago.	Same Society, - - -	350
In the Cherokee nation, at Brainerd, -	January, 1817.	American Board of Commissioners for Foreign Missions, - -	1000
In the Choctaw nation, at Eliot, - -	August, 1818.	Same Board, - - - -	1000
In the Cherokee nation at Springplace,	in 1801.	Society of united Brethren for the So: States, commonly called Moravians,	250
Among the Indians in Illinois, - -		Baptist Board for Foreign Missions,	200

NOTE.—No other annual allowances have as yet been made out of the appropriation of $10,000, but those above mentioned. In the course of the present year, it is probable, a further distribution will be made. A part of the expense of buildings for two new institutions—one of which has been commenced in the Cherokee nation by the Baptist Board, &c. —the other among the Osages on the Arkansaw by the United Foreign Missionary Society of New-York—has been advanced, conformably to the regulations. Some allowances have also been made out of this appropriation, for additional buildings and improvements at Brainerd and Eliot. The regulations referred to, are the preceding, which will be strictly adhered to in every distribution, and are herewith enclosed.

February 12, 1821.

App. M. m. Rep. p. 81.

Mr. Hodgson's visit to Brainerd and Eliot, and his reflections on the state and prospects of the Indians.

In the summer of 1820, Adam Hodgson Esq. an English gentleman of intelligence and philanthropy, made a tour through the Choctaw and Cherokee nations, visiting on his way Eliot and Brainerd. His visits gave great pleasure to the missionaries at these stations; and his *liberality* to the mission, delicately bestowed, is mentioned with gratitude.

On his return to England, Mr. Hodgson published an interesting account of his tour in the Church Missionary Register, from which I quote, as peculiarly appropriate to the design of this Report, his concluding remarks.

Mr. Hodgson's Reflections.

"What animation would an occasional glance at Eliot, and Brainerd infuse into our Missionary Committees! and how cheering to many a pious collector of one shilling per week, would be the sight of her Indian sisters, rescued from their degraded condition, and instructed in the school of Christ! What, though we are but hewers of wood or drawers of water for our more honored and enterprising brethren; our humble labors, feeble and desultory as they are, and ever attended by imperfections, by which their efficiency is much impaired, are still a link in the chain of human agency, by which God is pleased to accomplish His purposes of mercy to a fallen world.

"With respect to the degree, in which the efforts of the missionaries have already been successful in reference to the spiritual interests of their heathen brethren, they do not expect the harvest when only beginning to break up the soil. They are aware, also, that, in a subject in which their hopes and fears are so sensibly alive, they are in danger of being misled by very equivocal symptoms; and even where they believe that they discern the fairest promise, they shrink from the idea of blazoning forth to the world, as decisive evidence of conversion, every favorable indication of a change of heart. Still, however, even in this respect, and at this early stage of their exertions, they have the gratification of believing that their labor has not been in vain.

"Soon after leaving Brainerd, I crossed the river Tennessee, which here forms the boundary of the Cherokee nation.

Reflections on the State and Prospects of the Indians.

"I now bade a last adieu to Indian territory; and, as I pursued my solitary ride through the woods, I insensibly fell into a train of melancholy reflections, on the eventful history of this injured race.

"Sovereigns, from time immemorial, of the interminable forests which overshadowed this vast continent, they have gradually been driven, by the white usurpers of their soil, within the limits of their present precarious possessions. One after another of their favorite rivers has been reluctantly abandoned, until the range of the hunter is bounded by lines prescribed by his invader, and the independence of the warrior is no more. Even their present territory is partitioned out in reversion; and intersected with the prospective boundaries of surrounding states, which appear in the maps, as if Indian titles were actually extinguished, and these ancient warriors were already driven from the land of their fathers.

"Of the innumerable tribes, which, a few centuries since, roamed, fearless and independent, in their native forests, how many have been swept into oblivion, and are with the generations before the flood! Of others, not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers—a spark still faintly glimmering in the ashes of an extinguished race.

"From this gloomy review of the past history of these injured tribes, it was refreshing to turn to their future prospects; and to contemplate those missionary labors, which, under the blessing of God, are arresting the progress of that silent waste, by which they were fading rapidly from the map of nations. Partial success, indeed, had followed the occasional efforts of the American government for the civilization of the Indians, but it was reserved for the perseverance of disinterested christian love, to prove, to the world at large, the practicability of an undertaking which had often been abandoned in despair.

Moral obstacles, which had bid defiance to worldly policy or interested enterprize, are yielding to a simple confidence in the promises of God, and a faithful compliance with the divine commands—*Go ye into all the world, and preach the Gospel to every creature.* Christians, of different denominations, are sending laborers to the task, and it is animating, indeed, to contemplate the United States—in the name, as it were, and as the representative of the various nations who have participated in the wrongs inflicted on this injured race—preparing to offer the noblest compensation in their power, and to diffuse the Gospel throughout the aborigines of this western world.

"And, surely, if any arguments were necessary in support of missions, in addition to those derived from the force of divine commands, and the suggestions of diffusive charity, we should find them in the history of the early intercourse of Christian Europe, with Asia, Africa, and America. Or, if viewing the wide range and growing energies of British missions, a deep sense of our defective efforts should at any time be insufficient to repress every feeling of self-complacence, we have but to recollect how large a portion of the past labours of our missionaries has been consumed, in eradicating the vicious habits which we have introduced into some heathen nations, or in dispelling the prejudices which our inconsistent conduct has diffused through others.

"It is not in our naval, our military, or our commercial character, that we have as yet appeared generally as a blessing to benighted nations. It is not when we press into the wars of christians, the tomahawk or scalping-knife of the Indians—it is not when, deluging his country with spirituous liquors in the prosecution of an unequal traffic, we send forth a moral pestilence, before which the frail virtues of the savage fall, like the dry leaves of his forests in the blasts of autumn—it is not when thus engaged, that we either conciliate his affections, or elevate his moral tone. The men who fertilize the moral wilderness and evangelize the heathen world, are animated by a higher spirit than the desire of conquest, or the lure of gain—by the spirit of our Marsdens, our Careys, our Buchanans, and our Henry Martyns. These are the men, who, at once the benefactors of their species, and the representatives of Christian Britain, secure for their native country the veneration of far distant tribes, while preaching on their mountains the glad tidings of salvation, or filling their vallies with hymns of praise.

"The time, I hope, *will* come, when not our missionaries only, but our naval and military commanders, our soldiers, our sailors, and our merchants, will all carry with them to every country where they hoist the British flag, unequivocal demonstrations that they come from a Christian land; and it is animating, indeed, to regard our colonial establishments, our extended commerce, and our vast marine, as instruments, in the hands of Providence, to prepare paths for our missionaries, and to subserve that sacred cause in which they count not even their lives dear.

"In that cause, it is scarcely possible to be neutral. The question of missions is now brought home to every breast; and the influence of individual opinion on the social and domestic circle, carries into the most retired situations an awful responsibility as to the decisions which may be formed, and the sentiments which may be expressed, on a subject so deeply affecting the high interests of the human race."

A strong argument, from analogy, in refutation of objections against attempts to civilize our Indians, may be derived from the following speech of Rev. Mr. Ward, relating to the happy effects of Missions in British India. If, in the less favorable state of India, so much has been effected in a few years, by a few individuals, what success may we not expect from the combined efforts, now making on the far less numerous and more hopeful subjects, our American Indians?

"When I went to India," says Mr. Ward, "there were the greatest apprehensions that we should all be sent back. We went no where but, as missionaries, we were received with a frown; and yet, for hospitality and friendship, and every thing else that is dignified, India will bear a comparison with any country in the world. But, as missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended upon our being excluded. The distance too, was such as to present a formidable obstacle. The climate of India was another formidable objection. Of the number of missionaries, who went out at the same time with myself, half of them are gone to their everlasting reward. Of an after-cargo of missionaries, six have long ago been taken to their heavenly home, and only two remain. Another great impediment to our progress, was, the languages of India. The slaves in the West-Indies are taught the English, or the European languages; along the Western coast of Africa too, many are taught the English language, and your access to them is, of course, easy; but, in India, there were no fewer than fifty dialects, derived from the Shanscrit alone. In America, the great objection had been, that the language of a single tribe was difficult; but, in India, we had twice the number of languages to acquire, that prevailed in the whole of America. This, too, was to be done by plain men, many of whom had not been, in the least, accustomed to the study of languages. But, blessed be God! no man can mix with that population, without acquiring their languages. In addition to all these, were the prejudices of the natives themselves. To convey to you an idea of this, is exceedingly difficult; but you may form some opinion of it from this circumstance: that if our gracious king, George the Fourth, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away, if he were dying with hunger, and would consider it as defiled by the touch of the greatest man in the empire. How, then, is it possible, that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and no where else. Another difficulty, and a great one too, was the ignorance of the natives. When we address other persons, we have a conscience to appeal to, and you know the effect of it well,—but they have not a word for conscience, in their language. In no Hindoo book, or Hindoo custom, have I found any thing like it. Besides this, there are a number of expressions, of which they are equally ignorant. Talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities. Talk about heaven, and he thinks you mean one of the heavens of his gods. Talk about a future state, and he thinks you are talking about transmigration. But in the superstitions of the Hindoos, we have a still more formidable obstacle.

"Hindooism can boast of her martys every day—of women, who sacrifice themselves, every day, on the funeral pyres of their husbands. Now, if even women will go to these lengths, this must be a people, to all human appearance, invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable. They have said, "What! will persons who suffer themselves to be drawn up into the air, by means of hooks in the integuments of their backs—will women, who thus sacrifice themselves on the funeral pyres of their husbands, or destroy themselves in the Ganges, be brought to renounce this superstition, and to embrace christianity?" Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt.

"But the *caste* exceeds all that I have mentioned. By this, they are divided into different societies, with distinct observances; and there is no possibility of these intermixing with one another, without breaking caste. Every person marrying, or even eating, with one of another caste, falls from it, and can never be restored to it again. The christian missionary feels this difficulty in its full force. These people are as susceptible of the endearments of civilized life, as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more; to renounce all human society, and to incur the frowns of his relatives, is such a sacrifice, that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one young man, who, after he had been baptized, seemed at first to have forgotten his connexions; he came at length, and said to me, "I do not want to return to caste; I do not want to return to Hindooism; but cannot I go and see my mother again? Cannot I see my father once more?" This was impossible, and he well knew, and deeply felt, that his parents would have shut the door against him, if he had attempted to enter the house in which he was born.

"With all this accumulation of difficulties, we had to attempt the conversion of this country. Our own government, the European residents in India, and all the superstition, prejudices, and peculiar feelings of the people, being against us, we do not wonder that it was said, "India is invulnerable."

"There were, indeed, a few good men in Calcutta, who were laboring there for the conversion of souls; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city.

"Such were the appearances of India; and I have mentioned these circumstances to shew, that, if in that part of the world (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, or of any part whatever of the world. But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air.

"The government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner. They have established government-schools, for the instruction of the natives; and the name of the present governor-general of India, will live in their recollection to the latest posterity. It would be unjust in me not to mention the name of the marchioness of Hastings, who is doing every thing in her power for the benefit of the female natives of that country. In our own country, every facility has been kindly afforded to us, and the missionaries can go without opposition to every corner of India. Such a door is open there, as never was before; every voice cheers the missionaries as they enter. Of our own countrymen, I scarcely know one individual who opposes us; on the contrary, they now have a Calcutta bible-society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the scriptures, in the various languages of India. There is a Calcutta school-book society, and there is a Hindoo college. Natives themselves, are taught and educated, for the very purpose of becoming preachers of the everlasting gospel; and thus the distance of fifteen thousand miles is subdued and superseded, by God's raising up natives themselves, to become missionaries to their countrymen, who are inured to the climate, and familiar with its manners. The languages of India are now subdued; and the holy scriptures, or part of them at least, with a number of tracts, have already been translated and circulated, in twenty-five languages of the country. The prejudices of the natives have been overcome. As one proof of this, I can state, that, when I left Serampore, a deputation had come from a village at some distance, in which they were attempting to establish a school, to request one of our school-masters to visit them, and afford them some instruction as to the manner of conducting their school. There cannot be a stronger proof of their prejudices being subdued, than for the natives to solicit a visit from a man, whose appearance in their school would have once been thought a crime; these schools are now so common in India, that there is scarcely a town, or even a village, that has not one. The ignorance of the natives has been overcome; we have found a conscience at last; and several thousand Hindoos have turned from the worship of idols, to serve the living and the true God; have renounced their superstition, and embraced the faith of christianity. Public opinion, which had been almost universally against us, is now almost universally for us. The foundation is laid, and we have only to go forward in the work which has been so successfully begun.

"I have been thus minute in the statements of the situation of the work of God in that extensive empire, in order that I, as an eye-witness, might excite the thankfulness of this society for what God has done there; and that, when I am gone into those distant regions again, to aid by my feeble efforts this great cause, your prayers may be excited and encouraged by the prospect of ultimate success.

"The missionaries of this society depend especially on DIVINE INFLUENCE. On that influence their eyes are always fixed; and, feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to Him."*

More directly to our purpose is a late communication of Rev. Wm. Goodell, to the United Foreign Missionary Society in New-York, containing a very interesting account of the present state of improvements among the Choctaws and Cherokees.

"The American Board of Commissioners for Foreign Missions have three schools among the Choctaws, and three also among the Cherokees, and are now making preparations for a fourth school in each of those tribes. The children connected with those schools, not only receive the ordinary instructions of a school, but they are taught all the arts of civilized life. Indeed, to instruct them in all the arts of civilized life is deemed a very important part of their education. In both these tribes, much more good has been already accomplished by the Missionaries, and much greater advances have been made by the natives towards civilization, than we should naturally suppose from reading the public journals. The Missionaries have been exceedingly careful not to state things too favorably. Many of the Cherokees and some of the Choctaws cultivate their lands with much regularity and industry; and, in regard to their dress, their manner of cooking food, their style of building, the furniture of their houses, &c. &c. they have adopted our customs throughout. Twenty Cherokees have united with the churches under the direction of the American Board, and about twenty have united with the Moravian and Baptist churches; making forty in the whole, besides some white men, who have Cherokee families, and besides, also, some people of color, who live in the nation. I was told that, among these forty Cherokee converts, there had not been a single instance of intemperance, immorality, or any thing which required discipline or reproof. A large proportion of them are adults. Some of them are supposed to be more than seventy years of age. Two of them are Cherokee chiefs, one of whom signalized himself at the battle of the Horse Shoe, and for his bravery received from Congress a rifle with a very handsome inscription on it; and the other is a man of great authority in his tribe. I spent a night with him. In the evening he called his family together, brought forward his family bible, read a chapter himself in English, sang a hymn, in which we all joined, and offered the prayer himself; and in the morning called upon one of the brethren present to lead in the devotions of the family. Those of the professors of religion who can read, and many who are not professors, take some religious publication, and appear to know more about the religious state of our world—about our Sabbath Schools, our revivals of religion, our Bible, Missionary, Education and Tract Societies, than multitudes in our land, who have been connected with our churches for twenty years.

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*Miss. Her. Sep. 1821, p. 297.

"I spent several nights with a Choctaw chief. He has learnt to read. He takes the Boston Recorder, the Missionary Herald, the Religious Intelligencer, and several political papers. He inquired, with a lively interest, how I had succeeded in my agency, what states I had visited, how the people of K. felt towards civilizing the Indians; and when I had told him, he said he was glad the people of K. were becoming more civilized; and, indeed, the Choctaws and Cherokees generally appear to rejoice as much that we are coming to a better mind towards them, as we rejoice that they are coming to a better mind. The joy is mutual. This chief made many inquiries respecting Christian experience, what faith in Christ was, how a Christian felt towards the Savior, how a Christian felt when he had an opportunity of making a good bargain, by using a little deceit or equivocation, and many other inquiries of the like nature. Ten in the evening, he brought forward, without any proposition from myself, his very elegant family Bible, and several Hymn books, to have family worship, and the same again in the morning. He joined in singing, and his little girls, that were eight and ten years of age also joined, and I was told, that on the Sabbath he would appoint lessons from the Bible and from Sabbath-School Hymns for his little girls to learn, and towards the close of the Sabbath he would hear them recite.

"I spent a Sabbath at Huntsville, a very considerable town in the State of Alabama, where I found a large flourishing Sabbath School in operation. In this Sabbath School I saw a Cherokee youth about 18 years of age, who had formerly attended school at one of the Missions in his nation, but is now living at Huntsville with a pious family, learning a trade. He was one of the teachers in this Sabbath-School. He had under his care a class of white boys, and, when I was in the school, he was hearing them say their prayers, their hymns, and their bible lessons, and was tenderly and faithfully endeavoring to instil into their minds the principles of virtue, morality and religion. He gave me a dollar for the Palestine Mission—the first dollar, perhaps, he ever had in his life.

"At Creek Path, I saw Catharine Brown, the converted Cherokee, whose name is so familiar to all the American churches. She greatly exceeded my expectations. No person, not even a Cherokee, who should enter the Mission family as a stranger, would in the least suspect but that she was one of the Mission Sisters from the North. She is not darker than half of our young ladies, and possesses prudence, discretion, and apparent piety, to a degree rarely to be met with. Not five years ago, she went to Brainerd, a vain, proud, ignorant heathen girl, and used to sit on a seat with the little Cherokee girls, and try to spell "Baker," and to learn "Our Father, who art in Heaven." Now she is a Christian of no ordinary attainments and usefulness; and has been the means of the conversion of her parents, two of her brothers, and three others of her near kindred. One of her brothers has since died—died in the triumphs of faith; the other brother is studying with a view to the ministry, and promises to be exceedingly useful to his nation. O, Sirs, a holy joy is now lighted up in the countenances of that family, which will grow brighter and brighter through the countless rounds of infinite duration. Catharine gave me three dollars for the Palestine Mission, and her ear-rings, which she used to wear when a heathen, which cost twelve dollars. She, with good Mrs. Potter, has been instrumental in forming among the Cherokee ladies, in her neighbourhood, a Female Cent Society. They were at a loss how to dispose of their funds. Catharine was for aiding the Mission among the Osages, with whom her own nation was then at war. Others, feeling their obligations to our churches for sending our sons and daughters to instruct them, were desirous of aiding us in the education of more pious young men for the work of the Gospel Ministry; and they accordingly paid over their funds to the Education Society, in the state of Tennessee—a fact which ought to put to the blush the many thousands in our country, who have as yet contributed nothing, either for the education of our own pious young men, or for the conversion of any heathen tribe or nation on the face of the earth.

"The children of those schools make much greater progress than is common in our schools; and this for two reasons: 1st. More attention is paid to them; and 2d. They go to school on purpose to learn, and not as a matter of course. To these reasons, I may also add the fact, that many children apply for admission into the schools, and repeat the application with the most pressing and affecting importunity, but are rejected, because the Missionaries are not furnished with the means of supporting them; of course, the children at school feel the importance of improving their privileges, lest they should be dismissed to make room for those who will improve them better. I heard a class of little girls, at Brainerd, recite in grammar, and I have never heard a class of boys or girls, in any school, recite better, or seem to understand the subject better, than those little girls, considering the time devoted to it. I saw also, at Brainerd, six little girls under the direction of one of the Mission Sisters, engaged, when out of school, in sewing; and I have never seen any ladies, of any age, in any part of our country, whatever might be their character for industry, who would sit and sew more steadily, than those little girls. They were dressed very neatly and cleanly, and made a very interesting appearance.

"All the Missionaries declare, that the children of their schools are more modest and affectionate, and are more easily managed, than is common in our schools. One of the teachers said, that when any mischief was done in school through the inattention or carelessness of the boys, and he inquired who did it, he never knew them to rise and say, "I didn't do it, I didn't do it, John did it;" but one would rise in one part of the house, and say very modestly, "Sir, I did it;" another would rise in another part and say, "Sir, I helped him;" and then tell all how it was done, with as much sincerity, and honesty, and penitence, as you could desire. There is much of this sort of frankness among them.

"I went into the school at Eliot, and said to the boys:—"Many of the children at the North are saving their money to establish schools, and procure books for the Choctaw children; I expect myself, to go to Jerusalem, to establish schools for the poor ignorant children there, and I want you should become civilized and pious, as speedily as possible, that you may not only support your own schools in the Choctaw nation, but may aid me at Jerusalem, and may aid in sending the blessings of civilization and christianity to the Chickasaws, Creeks, and other heathen tribes, and may also yourselves be prepared to go as Missionaries, teachers, mechanics, and farmers." The boys took the hint, and soon after I went out, they brought me a donation of about thirteen dollars for the Palestine Mission. They obtained the money in this way:—when they were out in the field every morning in the week by such a minute, or when they have committed certain lessons in school, they are entitled to a certain premium; and when they fail, they forfeit something. There is, of course, debt and credit. Some had 50 cents placed to their credit, some more, and some less. All they had, they brought me; and some, who had recently paid away their ticket money to purchase a Spelling-book, or Testament, or some article of clothing, came to the Instructor, and begged him to advance as much money for them, as they could earn in this premium way, in three, four, or five weeks."

App. N. n. Rep. p. 91.

Actual state of Indians in Florida.

In a letter of Capt. John H. Bell, Agent for the Indians in Florida, addressed to a Committee of Congress, the last February, the following Indian villages are enumerated, viz.

1. "Red-town, at Tampa Bay. Number of souls unknown.

2. Oc-lack-o-na-yahe, above Tampa Bay. A number of souls.

3. O-po-nays Town, back of Tampa Bay.

4. Tots-ta-la-hoeets-ka, or Watermelon Town on the sea-board, west-side Tampa Bay; the greater part of all these fled from the Upper Creeks when peace was given to that nation.

5. A-ha-pop-ka, situated back of the Musquitoe.

6. Low-walta Village, composed of those who fled from Coosa, and followed M'Queen and Francis, their prophets.

7. M'Queen's Village, east side Tampa Bay.

8. A-lack-a-way-talofa, in the Alachua Plains. A great number of souls. Took-o-sa-moth-lay, the chief.

9. Santa-fee-talofa, at the east fork of Suwany. Lock-taw-me-coocky, the chief.

10. Waw-ka-sau-su, on the east side of the mouth of the Suwany, on the sea-board; these are from the Coosa river, followers of M'Queen and Francis.

11. Old Suwany Town, burnt in 1818, on the Suwany river. These are from the Tallapoosa towns, and they are from the Upper Creeks.

12. A-la-pa-ha-tolafa, west of Suwany and east of the Miccasuky. The chief Ockmulgee is lately dead.

13. Wa-cissa-talofa, at the head of St. Mark's river. These are from the Chattahouchy, Upper Creeks.

14. Willa-noucha-talofa, near the head of St. Mark's river, west of Wa-cissa-talofa. Natives of Florida.

15. Talla-hasse, on the waters of the Miccasuky pond. These have lived there a long time, have about 100 warriors, and suppose 10 souls to a warrior; say 1,000 souls.

16. Top-ke-gal-ga, on the east side of the O-clock-ney, near Tal-la-hasse.

17. We-thoe-cuchy-tafola between the St. Mark's and O-clockney rivers, in the fork of the latter; very few of them are natives of the land.

18. O-chuce-ulga, east of the Apalachicola, where Hambly and Blunt live; about 250 souls. Coth-rin, the chief.

19. Cho-co-nickla Village, the chief is Nea-thoe-o-mot-la, the second chief, Mulatto-King; were raised here; have about sixty warriors on the west side of the Apalachicola.

20. Top-hulga. This village and Cho-co-nick-la join each other. Raised in East Florida, and removed there.

21. Tock-to-eth-la, west of Fort Scott and Chatta-houchy, ten miles above the forks; forty or fifty warriors were raised at the O-cun-cha-ta, or Red Ground, and moved down.

22. Another town in East Florida Point, called O-chu-po-crassa. These moved down from the Upper Creeks. About thirty warriors, and a great many women and children settled there.

The foregoing list is extracted from a talk held by General Jackson, with three Chiefs of the Florida Indians, viz. Blount, Nea-moth-la, and Mulatto King, at Pensacola, 19th September, 1821. To which may be added the following settlements in East Florida:

23. Pe-lac-le-ka-ha, the residence of Miccanopa, chief of the Seminole nations, situated about one hundred and twenty miles south of Alachua.

24. Chu-ku-chatta, about twenty miles south of Pilaclehaha.

25. Hich-a-pue-susse, about twenty miles south east of Chukuchatta, at the same distance from the head of Tampa.

26. Big Hammock settlement, the most numerous, north of Tampa Bay and west of Hechapususse.

27. Oc-la-wa-haw, on the river of that name, west of St. John's river.

28. Mulatto Girl's Town, south of Caskawilla Lake.

29. Bucker Woman's Town, near Long Swamp, east of Big Hammock.

30. King Heijah's, south, and Payne's negro settlements in Alachua; these are slaves belonging to the Seminoles, in all about three hundred.

31. John Hicks' Town, west of Payne's Savannah, *Miccasukys.*

32. Oke-a-fenoke swamp, south side, a number of *Cowetas.*

33. Beech Creek, settlement of *Cheehaws*,

34. Spring Garden, above Lake George, *Uchees.* Billy is their Chief.

35. South of Tampa, near Charlotte's Bay, *Choctaws.*

The whole number of Indian population in Florida may be estimated at about five thousand souls.

From the opinions of several gentlemen acquainted with the situation of the Indians in Florida, and from my own observations in that country, I would respectfully suggest and recommend to the consideration of the proper committee of Congress, the propriety of providing by law, that a treaty be held with the Seminole Indians. That they be concentrated on a certain part of Florida, sufficiently large and convenient for their accommodation and comfort, and properly defined by artificial or natural boundaries. That they have an agent and sub-agent appointed for them and to reside among them. That $25,000 be given in compensation for their lands which they abandon, to be laid out in agricultural tools, &c. and paying a few mechanics to keep those tools in order. And that all the lands in East and West Florida, except the part set aside as aforesaid, be considered public lands. I would recommend that the ungranted lands between the Suwany and Apalachicola rivers, except a slip of twelve miles wide, on the sea-coast, be set apart for those Indians. This will embrace most of their old settlements, viz. Miccasuky and Suwany towns. This country is large enough, and fertile enough, and will include all the old settlements (except the Alachua towns, which, having been destroyed, they have abandoned.) I take it for granted, that the interests of the United States, as well as the peace and quiet of the Indians themselves, require, that they should be concentrated and removed from the sea coast; for, whilst there, their settlements will be the resort of pirates, smugglers, &c. the most abandoned of all nations, who keep up a communication between the Islands and Cuba, excite disaffection, violate our laws, and escape with impunity, from the country. And our refugee slaves aim for their settlements, with a view of escaping to the neighboring Islands."

Number, Character, Dress, Employment and present state of the Seminole Indians.

The pure Seminole Indians, Capt. Bell, verbally stated to me, are about twelve hundred in number. They live in houses of wood, constructed like those of the white people. The dress of the men is a cotton shirt, fringed down below the knee, with a belt. The poor use a deer skin, in place of the cotton. The women wear a petticoat and short gown, like the white women. The cotton of which they are made, is manufactured by the whites; but they are their own tailoresses. They have none of the Indian fondness for ornaments and finery. They are honest, speak the truth, and are attached to the British and Americans. The wars, however, of Mackintosh, and the late desolating war with the United States, and the depredations of frontier white settlers, on their settlements, have destroyed their confidence in the Americans. By kind, just and liberal treatment, in their present afflicted state, which they will now receive, it may soon be regained.

They raise corn with the hoe, having no ploughs in the country. They hunt from November to March. Their hunting grounds, are south of 28° north latitude. Their principal game is deer, whose meat serves them for food, during their hunting season, and their skins are exchanged for manufactured cotton and blankets. These Indians have negro slaves, who live in separate families; of from five to ten in a family. They raise corn for their subsistence; if they have a surplus, it goes to the families of their masters. It is with these Indians as with others, the women perform the labor. One exception, Capt. Bell relates, of an Indian called *Friday*, who is an industrious man, cultivates and fences his lands, splits rails, &c. but is laughed at and discarded by his neighbors, because he "works like a negro." When they see this man at his work, they exclaim, "Are we reduced to this degraded state?" Their game has become scarce, and they are often constrained to feed on nuts. Their cattle, on which they formerly subsisted, have been wantonly destroyed. Cattle and horses are individual property, but not their lands. When a beef is killed it becomes common property, and is taken and eaten by any one who chooses to partake of it.

These Indians in their persons, are tall, strait, slender, fine limbed, with good countenances, intelligent, docile, brave, but not ferocious. Those of them who have mingled with the white people, are intemperate; but while intoxicated are not quarrelsome. In this state they would sooner, than when sober, resent an injury; but would not offer one. They feel themselves to be in a feeble, dependent state, and willingly yield to any reasonable measures proposed by the government for their good. They are unwilling to leave their country, but make no objection to quitting their present scattered villages, and dwelling together in one body, in some suitable part of Florida, there to do whatever their Great Father shall advise them to do.

The negroes, who dwell among these people, as their slaves, are intelligent, speak the English language, having been purchased of the English, and are much pleased with the proposal of having their children taught to read; because, as they believe, it will increase their influence and their comforts.

The foregoing facts, received from a source so respectable and authentic, from the gentleman who now fills the office of Indian Agent among this very people, and who has acquired great influence over them, shew that there is a station well prepared and ready for the immediate establishment of an Education Family.

I close this article with Mr. Peniere's observations, in a letter to Gen. Jackson, (July 1821.)

Population.

"It appears to a certainty, that the Floridas have never been thickly settled; some abandoned plantations are found, and some small destroyed villages; but, from the information I have been able to obtain, this country has never had a population of white people exceeding ten thousand souls; and, according to the same information, it appears demonstrated to me, that the actual number of inhabitants now, does not amount to five thousand—viz:

The Isles of Amelia, Fernandina and Talbot,	400
Nassau river, and St. Mary's river, south,	220
St. Augustine,	2,600
St. John's river or bay,	260
Between the St. John's and the sea,	250

Southernmost point of the Floridas, 5 families, -	30
Pensacola and environs, - - - - - -	800
	4,560

"The Indian tribes known under the denomination of the *Creeks*, are divided into bands, designated to me as follows: the Mekasousky, Souhane, Moskoky, Santa-Fé, Red-stick and Echitos. I have been assured that those bands had raised, during the late war, more than twelve hundred warriors, which may lead to suppose a population of more than three thousand individuals.

"The nation known under the denomination of *Seminoles*, is composed of seven bands, viz: the Latchivue, Oklévuaha, Chockechiatte, Pyaklékaha, Taléhouyana and Topkélaké. Besides these are some remnants of ancient tribes, as the Houtchis, Chaas, Canaacké, &c.; but of these there are only a few straggling families.

"On the borders of Georgia is another tribe, called Cahouita. This tribe, under the orders of Mc'Intosh, raised from one hundred to one hundred and fifty warriors; who, under this chief, about seven years ago, waged a civil war on the whites and Seminoles, who hold them in the utmost detestation.

"To this census, which would carry the Indian population to more than five thousand individuals, of both sexes, must be added five or six hundred maroon negroes, or mulattos, who live wild in the woods, or in a state of half slavery among the Indians. These negroes appear to me to possess more intelligence than those who are in a state of complete slavery, and they have a great influence over the weak minds of the Indians."

App. O. o.—Rep. p. 91.

Openings for Education Families among the Potawattamies, Ottawas and Miamies.

In the treaty held in August, 1821, with the Potawattamies and Ottawas, living round the south and eastern parts of Lake Michigan, (when four million acres of their lands were purchased by the United States,) the former of these tribes stipulated, that the government should furnish them with a *teacher* and a *blacksmith*, and allow them for their support, one thousand dollars a year, for fifteen years. A tract of land, one mile square, to be selected by the President, is reserved, on which to locate this teacher and blacksmith. The Ottawas in the same treaty stipulated, that the Government of the United States should furnish them with a teacher, farmer and blacksmith, and allow them one thousand five hundred dollars for ten years, for their support; and also furnish the nation with a number of cattle. These are new stipulations in Indian treaties, and indicate tendencies in the minds of these Indians, to civilization. The government are to select these teachers, blacksmiths and farmers, and to locate them in stations, where they may discharge their duties to the best advantage. The Baptist Missionary Board have their attention already directed to these stations, with a view to supply them, should the government see fit to appoint the applicants.

I add under this head, that the *Western Missionary* Society, under the direction of the synod of Pittsburgh, contemplate establishing an Education Family among the Ottawas, on one of their two reservations, one of which is near Fort Meigs, the other on the Miami river near Sandusky Bay. A survey of these stations has lately been made.

App. P. p. Rep. p. 91.

The new purchase of the Stockbridge Indians on Fox river, recommended as a commanding site for establishing an Education Family.

In the summer of 1821, the "Six Nations," St. Regis, Stockbridge and Munsee Nations," by permission of the government of the United States, purchased of their brethren, the Menominee and Winnebago nations of Indians, lands comprehended within, and described by, the following boundaries, viz. "Beginning at the foot of the rapids on the Fox river, usually called the Grand Kockalaw; thence up the said river, to the rapids at the Winnebago lake, from thence extending back, in this width on each side, to the north-west and the south-east, equidistant with the lands claimed by the said Menominee and Winnebago nations of Indians." Another negociation, with leave of the government, is going forward, by the same parties, for the extension of this purchase to the east, down Fox river, to within four or five miles of fort Howard. In this last purchase, it is proposed to include the White settlers at Green Bay, who have Indian wives, and their children of mixed blood. The expectation is, that a great part of the Stockbridge Indians, with numbers of the St. Regis tribe, of the Six Nations, of the Munsees, Nanticokes, Delawares and of other tribes, in the course of the next season, will migrate and plant themselves on this purchase. Should this take place, a colony will be formed at once, and a current to it created; and should its foundations be laid broad, and with wisdom, there is little doubt of its gradual increase. Should the plan be popular with the Indians, and the prospect is, that it will be, a large colony, enough perhaps, to form a *Territory* or even a *State*,* may be ultimately collected here, educated together, and received into the Union, and to the enjoyment of the priviliges of citizens.

In the treaty with the Choctows of October, 1820, it is stipulated that "the boundaries" of the territory of this nation shall "remain without alteration, until the period at which said nation

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*The idea of an *Indian State*, though suggested to the President in my Report, as new, (it was so at the time,) had been suggested, it seems, many years ago, in a treaty with the Delaware Indians, as follows:

Art. 6. "Whereas the enemies of the United States have endeavored, by every artifice in their power, to possess the Indians in general, with an opinion, that it is the design of the states aforesaid, to extirpate the Indians, and take possession of their country; to obviate such false suggestions, the United States do engage to guarantee to the aforesaid nation of Delawares, and their heirs, all their territorial rights, in the fullest and most ample manner, as it hath been bounded by former treaties, as long as the said Delaware nation shall abide by, and hold fast the chain of friendship, now entered into. And it is further agreed on between the contracting parties, (should it, for the future, be found conducive for the mutual interest of both parties,) to invite any other tribes who have been friends to the interest of the United States, to join the present confederation, and *to form a* STATE, whereof the Delaware nation shall be the head, and have *a representation in Congress*: provided nothing contained in this article to be considered conclusive, until it meets the approbation of Congress.†

†Extract from a treaty with the Delaware Indians, Sept. 17th, 1778.—*Laws of United States, Duane's edit. vol. I. p.* 304.

shall become so civilized and enlightened, as to be made citizens of the United States, and Congress shall lay off a limited parcel of land for the benefit of each family, or individual in the nation." Also,

That "out of the lands ceded by the Choctaw nation to the United States, *fifty-four* sections be reserved, of one square mile each," of good land, to be selected by the President of the United States, "and sold for the purpose of raising a fund, to be applied expressly and exclusively to the support of the Choctaw schools." Further,

"All those who have separate settlements, and fall within the limits of the lands ceded by the Choctaw nation to the United States, and who desire to remain where they now are, shall be secured in a tract one mile square, to include their improvements." And lastly,

That, "in order to promote industry and sobriety among all classes of the Red people, in this nation, particularly the poor, it is further provided by the parties, that the agent appointed to reside here shall be, and he is hereby vested with full power to seize and confiscate all the whiskey, which may be introduced into said nation," except for necessary purposes, and by special permission.*

Let similar regulations be made relative to the proposed colony, with such variations and additions as shall suit their peculiar circumstances; one particularly, which shall prohibit the introduction of white settlers within the limits of the territory assigned for the proposed colony; i. e. within the limits bounded south by Illinois, east by lake Michigan, north by lake Superior, and west by the Mississippi: Let this territory be reserved, exclusively for Indians, in which to make the proposed experiment of gathering into one body, as many of the scattered and other Indians, as choose to settle here, to be educated, become citizens, and, in due time, to be admitted to all the privileges common to other territories and States, in the Union. Such a course would probably save the Indians.

With special reference to the purpose above stated, a full description of this Territory has been given in the foregoing Report, p. 50 to 60, and in the Appendix, p. 26 to 60, from which its peculiar adaptedness to the object proposed will be perceived. Within its limits, are more than twenty thousand souls, exclusive of the new colony to be planted on the late purchase. Half of these are Menominees and Winnebagoes; the rest, Chippawas, Sioux, Sauks and Foxes. If the whole of these tribes last mentioned be reckoned, as belonging to the Territory, (though a great part of them are now west of the Mississippi,) the whole number would exceed sixty thousand; enough, when educated, to form a separate Territory, and to have a representative in Congress.

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*See Laws of United States, vol. VI. p. 766 to 768.

In respect to the dispositions of the Indians, in this Territory, to become civilized, it will be perceived what they are from a perusal of the parts of this work above referred to; but particularly from a letter to the Secretary of War, addressed to him February last, by Solomon M. Hendrick, one of the Stockbridge Chiefs, and the principal negociator in making the late purchase. He says, "with regard to the Menominees and Winnebagoes," (of whom the purchase was made,) "they manifest great desire that we should come and reside among them, in order to learn them the arts of civilized life." These emigrants, going among these ignorant, but well disposed Indians, with all the improvements they have made, liberally patronized by government, directed and aided by a respectable Education Family, protected by the Military establishments in this region, with the advantages to be derived from the settlements of people of mixed blood, already on the ground, would have the most encouraging prospects of success in their enterprize: and this success again, would prove a strong inducement to other Indians, to join the colony. To this point, then, and to the things connected with it, I would earnestly request the particular and immediate attention of the government.

Should the expectations raised in regard to this project, be realized in any good degree, I should think this the place for the ultimate establishment of the Indian College, which might in time, be furnished with Indian officers and instructors, as well as students, and have their own Trustees to manage its concerns. The funds belonging to Moor's Indian School, which is connected at present with Dartmouth College, deposited with the other funds, consecrated to the benefit of American Indians, in the Treasury of the Society in Scotland for propagating Christian Knowledge ; together with funds in the Treasury of Harvard College, and of the Society for propagating the gospel among the Indians and others in North

America, should the colonization plan succeed, might be appropriated, in whole, or in part, to this Institution. And if our brethren in Canada shall be disposed to unite with us in this great and desirable object, and make the Institution common for the benefit of Indians on both sides of the line which separates us, as one College might be sufficient for both, large funds, as I am informed by a letter received, while I am writing this article, exist in England, designed expressly for an object of this kind. This letter is from a respectable clergyman in Nantucket, Rev. Abner Morse, dated July 26, 1822, in which he says, " You are no doubt acquainted with all that was formerly done in Great Britian for the Indians of North America. A gentleman who was born upon this Island, but who has resided in England the last thirty years, and become extensively acquainted among the nobility, has lately been here upon a visit, and informs me, that the annual interest of the fund granted in the reign of George II, 'for civilizing and christianizing *the Indians' in New-England*,' amounts to *two hundred thousand dollars ;* and that the Trustees make no appropriations," &c. probably for want of information, how to make them to advantage. " Perhaps you may, among other measures for the good of the Aborigines, effect the establishment of a College under the patronage, either in the United States or Upper Canada, where thousands of natives may be trained up to preach the gospel from Labrador to California."

I throw out these ideas, and this information, merely by way of *suggestion* for the consideration of those concerned, leaving it, of course, for them to do what their wisdom shall dictate.

App. Q. q. Rep. p. 91.—*Prairie Du Chien.*

This is a Military Post, near the confluence of the Ouisconsin with the Mississippi, an old French settlement, where are three or four hundred inhabitants, principally of mixed blood. The Sauks, Foxes, Ioways, &c. dwell around this station, an important and prepared one for an Education Family.

App. R. r. Rep. p. 91.—*St. Peter's.*

This Military Station, on the Mississippi, at the mouth of St. Peter's river, near St. Anthony's Falls, and not very distant from Lord Selkirk's settlement (Caledonia) on the Red River of Lake Winnipec, is recommended as very suitable for the establishment of an Education Family. The climate is healthful, and the land around it fruitful in corn, and other grains, potatoes, fruits, garden vegetables &c. It is in the country of the Sioux, who are among the most numerous and powerful of the Indian nations. A station here would have within the sphere of its influence different bands of the above nation, to the amount of more than four thousand souls, beside some portion of Yonctons, Chippawas and other tribes. To the scattered villages of these Indians, there is access by three great channels, the Mississippi, St. Croix, and St. Peter's rivers. The river last named, passing through the Sioux country, is navigable several hundred miles in a direction towards Council Bluffs, with which might be opened, a safe, easy, and advantageous communication for trade and other purposes, in time of peace or war.

App. S. s.—Rep. p. 91.—*Council Bluffs.*

This place, on the Missouri, six hundred miles from its mouth, is one of our interior military stations, the farthest to the west. Messrs. Clark and Lewis speak of it thus, "Its situation is exceedingly favorable for a fort and trading factory. The soil is well calculated for bricks; and there is abundance of wood in the neighborhood. The air is pure and healthy. It is central, and the chief place of resort for the Indians; one day's journey to the Ottoes; one and a half to the Grand Pawnees; two day's from the Mahas; two and a quarter from the Pawnee Loups' village. It is also convenient to the hunting grounds of the Sioux; and twenty-five days journey to Santa Fe."

Within a sphere around this station, in every part of which it would be easy to cause the influence of an Education Family to be felt, there are more than thirty thousand Indians of different tribes, who will all soon become objects of special attention. Two years ago, a plan somewhat new was originated, and progress made in its execution, by the Rev. Joseph Badger of Ohio, for the purpose of evangelizing some of the Western Indian tribes; and Council Bluffs was to be the seat of it. In a communication on this subject for Mr. Whiting's *Religious Intelligencer*, of July 1820, Mr. Badger states:—

"That the number of families wanted will soon be engaged. Seven families have offered themselves for this service; two Pastors, two Physicians, one Clothier, (one of the Physicians and the Clothier, are single men,) and four family farmers. The greatest difficulty that now appears in our way, is that of disposing of landed property. Many more than would be necessary for one missionary station would be ready to go, if their property was at command. Perhaps there are some pious families in the East, who are in circumstances to enter any missionary field on this plan, that are ready to offer themselves.

"We calculate as soon as the ice leaves the waters of the Ohio next spring, to commence our voyage from Warren or Hartford, in Ohio, in as many boats as we shall find necessary and convenient to carry our families, and provisions for one year: and if possible, to be at the place of our destination, as early in the season, as to plant gardens and raise a summer crop. If the Lord makes our way prosperous, there will be no Lion in the way. The word of God, and prayer, are the only weapons of warfare to be carried out with us, for our defence. May the Lord Jehovah make us skilful in handling these weapons, and his word a light to poor benighted heathen.

"Some duties are binding on Christians at all times. From the moment our Lord looked on the desolate multitudes of Judea, and gave that injunction to his disciples—"Pray ye the Lord of the harvest that he would send forth laborers into the harvest"—from that moment, prayer for this object, has never ceased to be the duty of every Christian. From the moment when he left that last command—"Go ye into all the world and preach the gospel to every creature"—from that moment every possible effort has been the duty of every Christian in every age. The command of the Redeemer we should humbly try to obey; and meet the dying wants of thousands in the regions of the west. The work is hopefully begun. Who will go *with us*, to the help of the Lord?

"To carry into effect the establishment of a Missionary Church in some place west of the Mississippi, suitable for the purpose of introducing civil and religious improvement among the Indians, and collecting their children for school instruction; the following articles are proposed for general rules and regulations for the government of said Church.

"Article 1. The families constituting this community shall be styled the Missionary Church, being regularly constituted, and provided with two ordained Pastors, whose duty it shall be to labor with the Church, and with the Indian people, as Providence shall open the door.

"Art. 2. This community shall form into a body politic, for the purpose of managing secular business. And in order to preserve unity and safety, there shall be chosen by the male members, three or five Trustees, annually, on the month and day, when the Church shall actually commence missionary operations; whose business and duty it shall be to direct and superintend the secular concerns of the body politic.

"Art. 3. This community shall possess one common interest, in all business relating to the Mission, and prosecute the same with all fidelity as a community, and as individuals, under the direction of the Trustees, whose duty it shall be to promote industry by their own example.

Art. 4. The property put into common stock by each individual, shall be correctly entered in a book in which all the proceedings of the Society in their secular capacity shall be recorded, by a *clerk* chosen by the society at their annual meetings. The church records shall be kept by the Pastors. The Society, as soon as the patronage of the President of the United States can be obtained, shall send out a committee to locate a place, or proceed in any other way, that shall be agreed upon as prudent and economical; to some place convenient for cultivation, and water machinery; and for collecting Indian children, for the purpose of teaching them civilization. The Society shall settle as compactly as may be, and each family have a garden. A convenient house shall be erected in the centre for public worship; and a school house.

Single persons, young men and women, may join in this Society, who are pious and wish to become active in the missionary cause; each uniting with particular families, and to be provided for as the other members.

"Art. 5. There shall be a baker and brewer, who shall bake the bread and brew the beer for the Society. The beer shall be good wholesome table beer; to be made with malt and hops as soon as they can be provided.

"Art. 6. In the formation of the Missionary Church or Society, there shall be no family admitted, unless both the husband and the wife do profess, and appear, understandingly to give up themselves to God in this service; nor any young person arrived at the age of eighteen or twenty-one years, unless he or she shall give hopeful evidence of piety, and be a member of the Christian Church.

"As it is the object of this Society to introduce Christian knowledge and the civil arts, among the Indian people, it will be necessary there should be two well informed and pious physicians; one or more blacksmiths; two or three carpenters, one of which shall be a mill-right; one wheel-right; one of the carpenters to understand making and rigging of looms, and the women be well informed in the art of spinning and making cloth. It will be necessary there should be one clothier; a tanner and shoemaker, and several persons who understand the cutting and making of clothes. It is hereby provided, that physicians and mechanics labor with the other members, under the direction of the Trustees.

"Art. 7. It shall be the first object relating to the secular business of this Society, when arrived at the place selected and agreed upon, to build comfortable houses for the accommodation of each family; and to cultivate the land for raising such crops as will afford support to the Society; also, flax, hemp, and cotton, as the climate will afford: it will be their object also, to raise cattle, sheep, hogs, and poultry. In all this, the Society will keep their eye on the great object; and as soon as provisions can be had sufficient to justify the proceeding, they will prepare accommodations for receiving and instructing Indian children in common religious education; the boys in farming, and the girls in sewing, knitting, spinning and making of cloth.

"The teacher of the school shall be a young man of good abilities, a good English scholar, apt to learn, apt to teach, who shall give himself wholly to the work of teaching the children; and at the same time learn the language of a tribe, as fast as possible, with a view of preaching to them in their own tongue. The male children shall attend to instruction in the school, two hours in the morning, and two hours in the field before dinner; and then from one o'clock until three, they shall be in the school; then in the field until five, under the direction of one or more foremen, who shall show them how, and encourage them to work. The female children shall attend school as directed above, and their hours for labour shall be assigned by the women, who shall teach them the several branches of spinning, sewing, knitting, and making of cloth.

"Art. 8. To prevent complaints of injustice in dealing with the Indians, it shall be the business of one man, appointed by the Trustees, to transact all traffic with them, whose duty it shall be, to preserve a strict regard to truth and justice in dealing with them. But there shall not be introduced, at any time, the use of ardent spirits, or of fermented, intoxicating liquors, as an article of traffic. No ardent spirits shall be kept, or used by the members of this Society, unless for special medical uses. No distillery of ardent spirits shall ever be introduced within the sphere of this Society.

"Art. 9. When a sufficient number of families, possessing means necessary for prosecuting the plan, shall dedicate themselves and their substance to the Lord for this service, they shall be formed into a church with two *Pastors*, and three deacons; and the Society choose five Trustees, and make every necessary arrangement, as soon as may be, in order to proceed to the place of destination. It shall be the duty of each acting member, and especially the Trustees, to get information, the best they can, in regard to the rout and means of conveyance, to the place for settling the mission.

"Art. 10. As soon as the probable expense of conveying the missionary company to the place of destination, and supporting them until they can raise provisions sufficient to subsist themselves, the Trustees shall fairly lay the account before the Society; that each one may make such advances of property as they can, to meet the demand. Also the expense of mill-irons, clothiers', blacksmiths', carpenters', joiners', and wheelrights' tools. All farming tools and loom furniture must be added to the account. Each family will furnish themselves with family utensils, and furnish an exact inventory of the same, with the value of each article, to be entered on the records of the Society.

"Art. 11. There shall be provided for the use and benefit of the Society, a library of well chosen books, consisting of sermons, theological dissertations, Ecclesiastical history, and other histories and miscellaneous writings, Travels and Lives, such as the purchasing committee shall judge profitable for the Society. The books shall be carefully preserved and kept without use, until the Society are settled in their missionary station; and adopt such regulations, as said Society shall agree upon by their committee or Trustees, for the purpose of using the books and preserving them from damage. And the Society will gratefully receive any donations of books and paper suitable for the use of the Society, or to be used in school. The Society will thankfully receive, and faithfully apply any articles of clothing, or cloth for making garments for Indian children, who shall attend the school.

"Art. 12. It shall be the duty of this Society to meet on the first Monday in each month for special prayer, that the great Head of the Church would prosper the Missionary cause; remember his covenant with Abraham, and favour the dust of Zion throughout the earth. They shall habitually meet on the Sabbath for public and social worship, and the Indian children convene with them. The school shall be opened and closed with prayer daily.

"Art. 13. The Society shall commence their preparations, as soon as the patronage of the President of the United States can be obtained, and fifteen or twenty families of suitable character offer themselves for this service, and subscribe to these articles: and at a suitable time fixed upon by the Trustees, they shall commence their journey to the place of destination, and faithfully prosecute the above proposed plan of missionary labour, to whichsoever of the Indian tribes they shall be directed; looking to God, in humble dependence, for direction, and his safe and holy keeping.

"We, whose names are undersigned, do solemnly pledge ourselves to each other, and devote ourselves and property to the cause of Christ, for carrying into effect the object of the above Constitution."

Some obstacles, which there is hope of removing, have delayed this Establishment, which, could it be accomplished under the patronage of government, after due revision, might be of immense advantage to the Indians, to the traders, and the military post at this place.

A letter from this post, of October last, states that "the present crop at the Bluffs promises a very abundant harvest; more than fifteen thousand bushels of corn will be stored, besides the product of forty acres of land, cultivated in potatoes, and the fruit of twelve or fourteen extensive kitchen gardens.

A grist and saw-mill, equal to any west of the Alleghany, have been erected at the above post the past summer, which will enable the troops to manufacture their own bread stuffs, and relieve them from the fatigues of sawing plank, &c. by hand."—*Enquirer.*

MISCELLANEOUS ARTICLES AND OMISSIONS.

Onondagoes.—Appendix, p. 77.

In July 1821, on my way to Canada, I visited the section of these Indians, who reside in the Old Onondaga village, in the *Hollow*, as they call it, about four miles south of the great western turnpike road. Their number, as given me on the spot, was two hundred and seventy-two souls. Their reservation, is five miles long, by two and a half broad, a very finely situated and rich tract of land, three hundred and eighty acres of which are under cultivation, on which they raise the various grains, vegetables, and fruits, more than is sufficient for their own consumption. Some of their number work at several of the mechanic trades. They hold their lands in common, and seem averse to the plan of having individual property. In regard to religion, thirty-four of their number profess to believe the christian religion, in the Presbyterian form of worship; the rest are still pagans. About half the whole number are disposed to have schools established among them; others probably will send their children, when schools are established. Mary Doxtatær, a pious, intelligent, and well educated widow woman of the Stockbridge tribe, of her own accord, and without support from any society, or individuals, has kept a school among these Indians the last summer, and is probably, in the present season, in the same employment with them.

This tribe are unanimously opposed to removal. They must be educated where they are. They have resolutely abandoned the use of ardent spirits, till lately, some "*bad white people*," as they complained to me, have introduced this poison among some of the thoughtless *young men*, to the great alarm and grief of the old men. The chiefs wished severe laws might be passed by the state against this practice so ruinous to Indians, and earnestly requested that I would speak to the Governor of the state on the subject.

The Onondagoes sustain a high and respectable rank for intelligence and improvement, among their fellow tribes of the Six Nations. Just before my visit, Rev. Mr. Mills, minister of the Presbyterian Congregation in the neighborhood of these Indians, informed me, that he had been applied to, to marry a couple of these Indians. The ceremony was peformed in the Presbyterian form at his house. A number of the tribes were at the wedding, who appeared pleased; and it was thought that marriages among these Indians in future would be performed in the same manner.

Mission among the Ottawas.—Appendix, p. 166.

The Western Missionary Society, at a meeting in April last, determined on establishing a mission among the Ottawas in Michigan Territory. To the Secretary of this Society, Governor Cass, on this occasion, addressed the following letter :—

"*Detroit*, *April* 3, 1821.

"SIR,—I received yesterday your letter of the 31st ultimo. I am rejoiced to learn, that the *Western Missionary Society* have determined to establish a mission among the Ottawas upon the Miami. There are no Indians in this quarter more favourably situated for such an object, nor to whom its successful accomplishment would be more important."

GEOGRAPHICAL.

Lake St. Clair. Huron river. Mt. Clements. Illinois river. Saganau Bay and River.

This lake is twenty-one miles long, by three broad. Its depth from eight to twenty feet. Its waters generally clear; a north east wind renders them less so. There are five channels out of this lake into the river. The ship channel formerly had seven and a half feet water, but has now only six and a half.

Huron river, twelve rods wide at its mouth, from eight to ten feet deep, empties into the lake, about its center, from the north west. At the mouth of this river is an ancient village of twenty to twenty-five houses, of French people, with good farms. The banks of the Huron are settled sparcely for thirty miles.

Mount Clements is an elevated pleasant village, of twelve or fifteen houses, of two years growth, (1820.) It is the seat of justice for McComb County, and has a court house and jail. It has a good soil, and is fast settling.

Saganau Bay, one hundred and eighty miles above Detroit, one hundred and twenty on this side Mackinaw, on the west side of Lake Huron, is thirty-five miles wide at its mouth, and sixty five deep, from north east to south west. About twenty-five miles from the mouth of the Bay is a chain of islands, called *The Traverse*, where boats pass, bound up and down the lake, to and from Mackinaw, to avoid going round the shore of the bay. The Traverse is twenty-two miles across. Point a Barque, is the south point of the entrance of the bay. The south shore is full of shoals and islands. The channel for vessels is on the north side of the bay, twenty miles wide, till you arrive near the Traverse, when it narrows to seven miles. *Saganau river*, which comes in from the west, four miles from the head of the bay, forms the only harbor in this bay. The river at its mouth is narrow, about three hundred and fifty feet wide, and has eight feet water. Point au Sable is the north point of the bay, about two miles from which enters Point Sable river from the north west, about one hundred and fifty yards wide. The depth of water in the channel up to the Traverse, is ten fathoms; thence to within six miles of Saganau river seven fathoms; thence from four to three.

The bay is usually rough, owing to the meeting of opposing currents, and flawy winds, as at Cape Hatteras.

On Saganau river, fourteen miles from its mouth, is the principal village of Chippawa Indians, where a treaty for the purchase of a large tract of their land, was held in 1819. Here it is contemplated to plant an Education Family.*

Illinois river is formed by the union of O Plaine and Kankakee rivers, sixty miles from Chicago. From Chicago river into the O Plaine is a portage, across a prairie, of two miles, which, when the water is high, is passed with loaded boats. From the mouth of the Illinois, up two hundred and forty miles, there were, in 1819, but three families settled. These were at Fort Clark.

Letter from the Rev. Charles Stewart relative to the state of the Indians in the two Canadas, in answer to one addressed to him.†

" *Talbot Street, Upper Canada, July 3d*, 1822.

Rev. J. Morse, D. D.

Rev. Sir,

"Your letter of last September I did not receive, until I arrived at York in May. I thought it advisable to postpone writing to you, till after I had visited the Six Nation Indians on Grand River. I did not accomplish that visit till the second week in June; and it has not been convenient to me to write to you, till I arrived at this place.

"You do me honor in wishing to communicate with me on the subject of ameliorating the state of the Indians, but I am not competent to afford you much information. It gives me pleasure to find that your Goverment and country are taking measures for the benefit of the Indians; and I am happy to say, that there is a good prospect of due attention being paid to their interests, in Canada. I hope that a law will soon be made to prevent the sale to them of spirituous liquors, for the use of these certainly does more harm among them, than any thing else. It is intended that a Missionary shall be placed on the Grand River without unnecessary delay. I am of opinion that the residence of a good missionary among them should be the first institution for their benefit; and next to this, the appointment of schoolmasters. I lately visited the Rev. Mr. Crane, Missionary to the Tuscarora Indians, near Lewiston; and I was well pleased with him, and his account of the people. He advises that pains should be taken to instruct all the Indians in the English language. He says there are so many dialects among them, it will be difficult to print books for them all, or for teachers to speak to them in their own tongue.

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* The above description was communicated, verbally, by Capt. Knapp, who had often visited this bay.

† See Report, p. 20.

"I am not acquainted with the number or circumstances, of the Canada Indians, except with those of the Six Nations settled on the Bay of Quinte, and the Grand River, west of York. The former part amounts to about 250 souls, while those on the Grand River are nearly 2,000 souls. I expect that John Brandt, the son of the late Joseph Brandt, who is probably by this time returned from England, will reside on the Grand River, and that he will be very useful to the Six Nations in contributing to their welfare; for I have a good opinion of his abilities and disposition.

"The Six Nations are Protestants; for most of them profess Christianity. The Indians in Lower Canada, in general, are Roman Catholics. There are nearly two hundred of the Misisaugas, who are settling on the river Credit, near York, I understand, under the auspices of Government. The Western Tribes have been used to frequent, in some thousands, annually, I believe, the post at *Drummond's Island*,* and also, in as large a body, the post at Amherstburg; but I cannot speak accurately as to their numbers; and nothing has been done, I fear, in the way of civilizing them.

"I am sorry that I cannot give you more extensive and useful information. If it be in my power to do so at a future period, it will give me pleasure to communicate with you on the interesting subject in which you are so laudably engaged.

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*The Commissioners for running the Northern line of the United States, have lately decided that this island, contrary to expectation, is within the United States.

Sandwich, July 13.

P. S. I propose to go to Detroit, to day, to wait on the Governor of the Michigan Territory. I shall suggest to his excellency the propriety of every thing being done, that can be done, to prevent the sale of spirituous liquors to the Indians.

Unless the Government, on both sides of the river Detroit, cooperate in this measure, little good can be accomplished among the Indians. I understand that Governor Cass is desirous of doing all that is in his power to ameliorate the state of the Indians.

C. STEWART.

Extracts from a Journal of Voyages and Travels in the interior of North-America, between the 47th and 58th deg. N. Lat. during a residence of nineteen years; by DANIEL W. HARMON, *Esq.*

Mr. Harmon left Montreal, in April 1800, and proceeded west into the Indian country, as a clerk to the North-West Company.

Credulity of Indians.—Mr. H. on his way, passed a place called *Lost Child*, so named from the circumstance, that a body of Indians encamped here, a few years ago, and lost a child, for whom they made a fruitless search. They imagined they heard its cries in the bowels of the earth, and accordingly dug, but in vain, to find it. The cause of their disappointment, they conceived was, that the Bad Spirit carried the child continually from one place to another, to elude their search. The holes dug by the Indians on this occasion, were shewn to Mr. H.

Alexandria on Assiniboin, or Upper Red River.

Character and conduct of Traders among Indians.

Sunday, Nov. 16. "The Indians, who come to this establishment, are Crees and Assiniboins. The principal part of the former, generally remain in the woody part of the country, and hunt the moose, elk, beaver, &c.; and the latter remain in the large prairies, and hunt buffaloes, wolves, &c. Last Wednesday, twelve families of Crees and Assiniboins came from the large prairies, and let us have furs and provisions. Both the men and women have been drinking, ever since, and their noise is very disagreeable; for they talk, sing and cry, at the same time. Our men play at cards on the sabbath, the same as on any other day. For such improper conduct, I once reproved them; but their reply was, there is no sabbath in this country; and, they added, no God nor devil; and their behavior but too plainly shows, that they spoke as they think. It is a lamentable fact, that those who have been for any considerable time in this savage country, lay aside the greater part of the regulations of civilized and christian people, and behave little better than the savages. It is true, we have it not at all times in our power to observe the sabbath as we ought, as the natives come to our establishments as often on that day, as any other; and when they do come, they must be attended to, and their wants must be supplied. We are, also, frequently under the necessity of travelling on the sabbath. But it is likewise true, that, if we were rightly disposed, our minds might, on this day, be almost wholly occupied with divine things. I must, therefore, acknowledge, that we have no reasonable excuse for violating the sabbath, as we all do."

An Indian drunken scene described.

"Yesterday, eight families of Crees came in. While drinking, one of their women, who had a sharp pointed knife about her, fell down, and drove it nearly two inches into her side; but the wound is not thought to be mortal. To see a house full of drunken Indians, consisting of men, women and children, is a most unpleasant sight; for, in that condition, they often wrangle, pull each other by the hair, and fight. Sometimes, ten or twelve, of both sexes, may be seen fighting each other promiscuously, until at last, they all fall on the floor, one upon another some spilling rum out of a small kettle or dish, which they hold in their hands, while others are throwing up what they have just drunk. To add to this uproar, a number of children, some on their mother's shoulders, and others running about and taking hold of their clothes, are constantly crying; the older ones, through fear that their parents may be stabbed, or that some other misfortune may befal them, in the fray. These shrieks of the children, form a very unpleasant chorus to the brutal noise kept up by their drunken parents, who are engaged in the squabble."

Indian mode of taking a sweat.

"The women make a kind of hut, of bended willows, which is nearly circular, and if for one or too persons only, not more than fifteen feet in circumference, and three or four in height. Over these, they lay the skins of the buffaloe, &c. and in the centre of the hut, they place heated stones. The Indian then enters, perfectly naked, with a dish of water in his hand, a little of which, he occasionally throws on the hot stones, to create steam, which, in connexion with the heat, puts him into a profuse perspiration. In this situation he will remain, for about an hour; but a person unaccustomed to endure such heat, could not sustain it for half that time. They sweat themselves in this manner, they say, in order that their limbs may become more supple, and they more alert, in pursuing animals, which they are desirous of killing. They also consider sweating a powerful remedy for the most of diseases. As they come from sweating, they frequently plunge into a river, or rub themselves with snow."

Crees and Assiniboins; their customs, dress, &c.

"The Indians, who come to this establishment, are, as has been already observed, Crees and Assiniboins; or, as some call them, Knistinoes and Stone Indians. Both of them are numerous tribes; and as they often meet, and some of them intermarry, their manners and customs are similar; but there is no resemblance in their languages. Both tribes are well furnished with horses. The Assiniboins, however, are by far the best horsemen. They never go any distance on foot, and it is generally on horseback, that they kill their game.

"They mount their horses, and run down, and kill the buffaloe, and some other animals, with bows and arrows, which they find every way as convenient for this purpose, as fire-arms. But the

Crees, when they can procure them, always make use of guns. Their clothing consists of leggins of cloth, or dressed antelope skins, a shirt or frock of the same materials, and a blanket or dressed buffaloe skin, which they wrap round their bodies, and tie about their waists. To the above they will often add a cap or bonnet, of the wolf skin, and shoes for their feet."

Indian hospitality.

Wednesday, February, 11, 1801. "On the 1st inst. accompanied by eight of our people, and one of the natives as a guide, I set off, with a small assortment of goods, to go and trade with about fifty families of Crees and Assiniboins.

"When we had approached within about a mile of the camp of the natives, ten or twelve of their Chiefs, or most respectable men among them, came on horseback, to meet, and conduct us to their dwellings. We arrived at them, through a crowd of people, who hailed us with a shout of joy. Immediately after our arrival, the principal Chief of the village sent his son, to invite me and my interpreter to his tent. As soon as we had entered it, and were seated, the respectable old Chief caused meat and berries, and the best of every thing which he had, to be set before us. Before we had eaten much, we were sent for to another tent, where we received a similar treatment; and from this, we were invited to another; and so on, till we had been to more than half a dozen tents. At all these, we ate a little, and smoked our pipes; for, my interpreter informed me, they would be greatly affronted, and think that we despised them, if we refused to taste of every thing which was set before us. Hospitality to strangers, is among the Indian virtues. During several days that we remained with these people, we were treated with more *real* politeness, than is commonly shown to strangers in the civilized part of the world."

Indian crime.

Friday, 20. "During the last night, we sat up to deal out spirits to the Indians. One of them has his own daughter for a wife, and her mother at the same time! Incest, however, is a crime, of which the Indians in this quarter are not often guilty. When one of them does commit it, he is regarded by the rest of his tribe, as void of sense."

Rapid Indians; or, as they call themselves, Paw-is-tuck I-e-ne-wuck.

"This is a small, but brave tribe, who remain a considerable distance out in the large prairies, and toward the upper part of the Missouri river."

Indian worship.

Wednesday, April 21. "All our Indians, who for several days encamped near the fort, have now departed, to hunt the beaver. While they were here they made a *feast*, at which they danced, cried, sung and howled, and in a word, made a terrible, savage noise. Such feasts, the Crees are accustomed to make, at the return of every spring; and sometimes at other seasons of the year. By so doing, they say, they appease the anger of the evil spirit or devil, and thus prevent him from doing them harm, to which they consider him as ever inclined. They have, also, certain places, where they deposit a part of their property, such as guns, kettles, bows, arrows, &c. as a sacrifice to the same spirit. To the Supreme Being, however, the creator and governor of the universe, whom they call Kich-e-mon-e-too, that is, Great Spirit, they address their prayers; yet they say there is no necessity of paying him any sacrifice, since he is a good spirit, and is not disposed to do them injury; whereas the evil spirit is malicious, and therefore it is proper they should strive to appease his anger. The above mentioned feast was made by the Chief of the band, whose name is Kâ-she-we-ske-wate, who, for the long space of forty-eight hours previous to the entertainment, neither ate nor drank any thing. At the commencement of the feast, every person put on a grave countenance; and the Chief went through a number of ceremonies, with the utmost solemnity. After the entertainment was over, every Indian made a voluntary sacrifice of a part of his property to the devil, or, as they call him, Much-e-mon-e-too."

Grasshoppers.

Friday, 23. "There are at present in this vicinity, grass-hoppers in such prodigious numbers, as I never before saw in any place. In fair weather, between eight and ten o'clock, A. M. which is the only part of the day when many of them leave the ground, they are flying in such numbers, that they obscure the sun, like a light cloud passing over it. They also devour every thing before them, leaving scarcely a leaf on the trees, or a blade of grass on the prairies; and our potatoe tops escape not their ravages."

Indian inhumanity.

"Yesterday, six families of Crees came to the fort, who have been drinking ever since. An Indian had a few wrangling words with a squaw, belonging to another band, to whom he gave a slight beating. At that time, the Chief, who was the friend of the Indian, was passing by; and he was so enraged at the abusive language given by the woman to his friend, that he commenced beating her on the head with a club, and soon terminated her life. This morning, the Indian women buried her corpse; and no more notice is taken of her death, than if a dog had been killed; for her relations are at a considerable distance, in another part of the country. An Indian is not much regarded or feared by his fellows, unless he has a number of relations to take part with him in his contests while in life, or to avenge his death, in case he should be murdered. This is true among all the Indian tribes, with which I have been acquainted."

Indian customs.

Wednesday, *Aug*. 11. "On the ninth inst. a Chief among the Crees, came to the fort, accompanied by a number of his relations, who appeared very desirous that I should take one of his daughters to remain with me. I put him off by telling him, that I could not then accept of a woman, but probably might in the fall. He pressed me, however, to allow her to remain with me, at once, and added, "I am fond of you, and my wish is to have my daughter with the white people; for she will be treated better by them, than by her own relations." In fact, he almost persuaded me to keep her; for I was sure that, while I had the daughter, I should not only have the father's furs, but those of all his band. This would be for the interest of the company, and would, therefore, turn to my own advantage, in some measure; so that a regard to interest, well nigh made me consent to an act, which would have been unwise and improper. But, happily for me, I escaped the snare."

Rainy Lake.

Friday, July 5. "On the margin of the waters which connect this lake with the Great Winipick Lake, the wild rice is found. This useful grain is produced in no other part of the north-west country. This grain is gathered in such quantities, in this region, that, in ordinary seasons, the North-West Company purchase, annually, from twelve to fifteen hundred bushels of it, from the natives; and it constitutes a principal article of food, at the posts in this vicinity."

Sicaunies.

"The Sicaunies, on the Rocky Mountains, are a quiet, innoffensive people, whose situation exposes them to peculiar difficulties and distresses. When they proceed to the west side of the mountain, the natives of that region, who are Tâcullies and Atenâs, attack and kill many of them; and when they are on this side, the Beaver Indians and Crees, are continually making war upon them. Being thus surrounded by enemies, against whom they are too feeble successfully to contend, they frequently suffer much for want of food; for when on the west side, they dare not, at all times, visit those places where fish are in plenty, and when on the east side, they are frequently afraid to visit those parts where animals abound. They are compelled, therefore, oftentimes to subsist upon the roots, which they find in the mountains, and which enable them to barely sustain life. Their emaciated bodies frequently bear witness to the scantiness of their fare.

"We here begin to see lofty mountains at a distance. This place is in the 56° of north latitude, and 121° of west longitude."

Monday, 22. "It has snowed and rained during the whole of this day. We are now in the heart of the Rocky Mountains, the lofty summits of which, on each side of the river, tower majestically toward the heavens, and are perpetually whitened by snows, that are never dissolved, by solar heat. They are by far the highest mountains that I have ever seen. The timber which grows upon them, is chiefly spruce fir, birch and poplar. It is a curious fact in the geography of North-America, that so many of the lakes and rivers, on the west side of this lofty range of mountains, discharge their waters through one narrow passage, in this great barrier, and eventually enter the North Sea."

Wednesday, 22. "This afternoon, just as we got through the mountain, we passed Finlay's, or the North Branch, which appears to be of about the same magnitude as the South Branch, which we are following. These two branches take their rise in very different directions. The source of the South Branch is in the Rocky Mountain, at the distance of nearly two hundred miles from the place where we now are. The North Branch runs out of a very large lake, called by the natives Musk-quâ-Sâ-ky-e-gun, or Bear's Lake. This lake, which is so large that the Indians never attempt to cross it in their canoes, and which, those who reside at the east end of it affirm, extends to the Western ocean, is situated nearly west from the place where the two branches form a junction, at the distance, as is thought, of about one hundred and fifty miles. Both branches, before their junction, run along the foot of the mountain, as if in search of a passage through.

Thursday, Nov. 1. *McLeod's Lake Fort.* "This place is situated in 55° north latitude, and 124° west longitude. The country lying between this place and Finlay's Branch, is thickly covered with timber, on both sides of the river; and, on the right, in coming up, the land is low and level. Mountains appear at a considerable distance. We have not seen a large animal, nor even the track of one, since we left the Rocky Mountain Portage. About twenty miles from this place, we left Peace river, and have come up a small river, of five or six rods in breadth, which, a little below this, passes through a small lake. Here we leave our canoes, and take our goods, by land, to the establishment at Stuart's Lake, which place is situated nearly one hundred miles to the west from this.

"McLeod's Lake is sixty or seventy miles in circumference.

"The Sicaunie Indians frequent this establishment. Their dialect differs little from that of the Beaver Indians. There are but few large animals in this part of the country; and when the snow is five or six feet deep, as is frequently the case in the winter, few beavers can be taken, nor can many fish be caught, in this cold season of the year. Yet after all the difficulties which these people encounter, in procuring a subsistence, such is their attachment to the country that gave them birth, that they would not willingly exchange it for any other part of the world."

Wednesday, 17. *Stuart's Lake.* "This lake is called by the natives Nuck-aws-lay, and the establishment on it, where we now are, is situated in 54° 30′ north latitude, and in 125° west longitude.

The fort stands in a very pleasant place, on a rise of ground, at the east end of Stuart's Lake, which I am informed, is at least three hundred miles in circumference. At the distance of about two hundred rods from the fort, a considerable river runs out of the lake, where the natives, who call themselves Tâcullies, have a village of one hundred souls, or rather a few small huts built of wood. At these they remain during the season for taking and drying salmon, on which they subsist, during the greater part of the year. Their language strongly resembles that spoken by the Sicaunies; and no doubt they formerly constituted a part of the same tribe, though they now differ from them, in their manners and customs. The Sicaunies bury, while the Tâcullies burn, their dead.

Monday, 26. "The corpse of a woman of this place, who died on the 20th inst. was burned this afternoon. While the ceremony was performing, the natives made a terrible savage noise, by howling, crying, and a kind of singing.

Saturday, *Dec.* 29. *Frazer's Lake.* "In coming to this place, I passed through a country, which is very rough, and thickly covered with timber, consisting of spruce, fir, poplar, aspin, birch, cypress, &c. We crossed one considerable mountain, and several small lakes.

"The establishment is at the east end of this lake. The natives have here a large village, where they take and dry salmon. This lake may be eighty or ninety miles in circumference, and is well supplied with white-fish, trout, &c.

Tuesday, *Jan.* 1, 1811. "This being the first day of another year, our people have passed it, according to the custom of the Canadians, in drinking and fighting. Some of the principal Indians of this place desired us to allow them to remain at the fort, that they might see our people drink. When they began to be intoxicated, and to quarrel among themselves, the natives appeared not a little surprised at the change; for *it was the first time that they had ever seen a person intoxicated.*

Wednesday, *May* 22. "It is perhaps a little remarkable, that pike or pickerel have never been found in any of the lakes and rivers, on the west side of the Rocky Mountains.

Tuesday, *June* 11. "Three Indians have arrived from Sy-cus, a village, lying about one hundred and thirty miles down this river, who say, that it is reported by others from farther down, that there is a very extraordinany and powerful being on his way here, from the sea, who, when he arrives, will transform me into a stone, as well as perform may other miraculous deeds; and the simple and credulous natives fully believe this report.

Sunday, 16. "A number of Indians have arrived, in six large wooden canoes, from the other end of this (Stuart's,) lake; and among them are two, a father and his son, who say that they belong to a tribe, who call themselves Nâte-ote-tains. These are the first of that nation, whom we have ever seen here. They state, that their tribe is numerous, and scattered in villages over a large extent of country, lying directly west from this; and that it is not more than five or six days' march to their nearest village. They also inform us, that a large river passes through their country, and at no considerable distance from it enters the Pacific Ocean. They likewise say, that a number of white people come up that river in barges, every autumn, to trade with the Indians, who reside along its shores. But I could not learn from them, to what nation those white people belong. I imagine, however, that they are Americans, who come round Cape Horn, to carry on what is called a coasting trade; for I cannot learn that they ever attempted to make establishments along the sea coast."

Thursday, *Aug.* 22. "One of the natives has caught a salmon, which is joyful intelligence to us all; for we hope and expect, that in a few days, we shall have them in abundance. These fish visit, to a greater or less extent, all the rivers in this region, and form the principal dependence of the inhabitants, as the means of subsistence.

Monday, *Sept.* 2. "We now have the common salmon in abundance. They weigh from five to seven pounds. There are, also, a few of a larger kind, which will weigh sixty or seventy pounds. Both of them are very good, when just taken out of the water. But, when dried, as they are by the Indians here, by the heat of the sun, or in the smoke of a fire, they are not very palatable. When salted, they are excellent.

"As soon as the salmon come into this lake, they go in search of the rivers and brooks that fall into it; and these streams they ascend, so far as there is water to enable them to swim; and when they can proceed no farther up, they remain there and die. None were ever seen to descend these streams. They are found dead in such numbers, in some places, as to infect the atmosphere with a terrible stench, for a considerable distance round. But, even when they are in a putrid state, the natives frequently gather them up and eat them, apparently with as great a relish, as if they were fresh.

Tuesday, 17. "Between nine and ten o'clock this forenoon, the sun was eclipsed, for nearly half an hour, which event alarmed the natives greatly; for they considered it as foreboding some great calamity, about to fall upon them. They therefore cried and howled, making a savage noise. Their priests or magicians took their hands full of swan's down, and blew it through their hands towards the sun, imploring that great luminary to accept of the offering thus made to him, to be put on the head of his sons, when engaged in dancing, and to spare the Indians. They suppose that the Sun has children, who, like those of the Carriers, are fond of putting swan's down on their heads, when they dance.

I explained to them the cause of the darkness; at which they appeared both pleased and astonished, and acknowledged that my account of the subject was rational, but wondered how I could obtain a knowledge of such hidden and mysterious things.

Wednesday, Jan. 1, 1812. "This being the first day of the year, Mr. McDougall and I dined with all our people, in the hall. After our repast was ended, I invited several of the Sicauny and Carrier Chiefs, and most respectable men, to partake of the provisions which we had left; and I was surprised to see them behave with much decency, and even propriety, while eating, and while drinking a flagon or two of spirits.

"After they had finished their repast, they smoked their pipes, and conversed rationally, on the great difference which exists, between the manners and customs of civilized people, and those of the savages. They readily conceded that ours are superior to theirs.

Monday, 13. "On the 9th inst. a Sicauny died at this place; and the following circumstances attended his incineration, to-day. The corpse was placed on a pile of dry wood, with the face upwards, which was painted and bare. The body was covered with a robe, made of beaver skins, and shoes were on the feet. In short, the deceased was clothed in the same manner as when alive, only a little more gaily. His gun and powder-horn, together with every trinket which he had possessed, were placed by his side. As they were about to set fire to the wood, on which the deceased lay, one of his brothers asked him if he would ever come among them again; for they suppose that the soul of a person, after the death of the body, can revisit the earth, in another body. They must, therefore, believe in the immortality, though they connect with it the transmigration, of the soul.

"The deceased had two wives, who were placed, the one at the head, and the other at the foot of the corpse; and there they lay until the hair of their heads was nearly consumed by the flames, and they were almost suffocated by the smoke. When almost senseless, they rolled on the ground, to a little distance from the fire. As soon as they had recovered a little strength, they stood up, and began to strike the burning corpse with both their hands alternately; and this disgusting, savage ceremony was continued, until the body was nearly consumed. This operation was interrupted by their frequent turns of fainting, arising from the intensity of the heat. If they did not soon recover from these turns, and commence the operation of striking the corpse, the men would seize them by the little remaining hair on their heads, and push them into the flames, in order to compel them to do it. This violence was especially used towards one of the wives of the deceased, who had frequently run away from him while he was living.

"When the body was nearly burned to ashes, the wives of the deceased gathered up these ashes, and the remaining pieces of bones, which they put into bags. These bags they will be compelled to carry upon their backs, and to lay by their sides, when they lie down at night, for about two years. The relations of the deceased will then make a feast, and enclose these bones and ashes in a box, and deposit them under a shed, erected for that purpose, in the centre of the village. Until this time, the widows are kept in a kind of slavery, and are required to daub their faces over with some black substance, and to appear clothed with rags, and frequently to go without any clothing, except round their waists. But, at the time of this feast, they are set at liberty from these disagreeable restraints.

Thursday, 30. "On the 17th inst. accompanied by Mr. McDougall, twelve of my men and two Carriers, I set out on a journey to the territory of the Nâte-ote-tains, a tribe of Indians, who have never had any intercourse with white people, and few of whom have ever seen them. After travelling, with all possible expedition, during seven days, generally on lakes, we arrived at their first village.

"They treated us with much respect, and with great hospitality.

"The day following, we proceeded on our route; and, during our progress, we saw four more of their villages. The five villages, which we visited, contain about two thousand inhabitants, who are well made and robust. They subsist principally on salmon, and other small fish. The salmon here have small scales, while those at Stuart's Lake have none. The clothing of these people, is much like that of the Carriers. I procured from them vessels, curiously wrought, of the smaller roots of the spruce fir, in different shapes. Some of them are open, like a kettle, and will hold water. They also let me have a blanket or rug, which was manufactured by the Atenâs, of the wool of a kind of sheep or goat.

"These animals are said to be numerous, on the mountains in their country. They told us, that we had seen but a small part of the Nâte-ote-tains, who, they say, are a numerous tribe. They speak a language peculiar to themselves, though the greater part of them understand that spoken by the Carriers.

"The country which we travelled over in this route, is generally level. Few mountains are to be seen. A heavy growth of timber evinces that the soil is good. We saw no large animals, excepting the cariboo; but we were informed, that black bears, and other kinds of the larger animals, exist in considerable numbers, in that region.

Monday, April 6. "Six Indians have arrived from Frazer's Lake, who delivered to me a letter, written by Mr. David Thompson, which is dated August 28th, 1811, at Ilk-koy-ope Falls, on the Columbia river. It informs me, that this gentleman, accompanied by seven Canadians, descended the Columbia River, to the place where it enters the Pacific Ocean, where they arrived on the 16th of July. There they found a number of people, employed in building a fort for a company of Americans, who denominated themselves the Pacific Fur Company."

Mr. Harmon resided more than eight years west of the Rocky Mountains, and gives the following account of the Indians dwelling there:—

"That part of the country, west of the Rocky Mountains, with which I am acquainted, ever since the North-West Company first made an establishment there, which was in 1806, has gone by the name of New-Caledonia; and extends from north to south, about five hundred miles, and east to west, three hundred and fifty or four hundred. The post at Stuart's Lake, is nearly in the centre of it, and lies, as already mentioned, in 54° 30′ north latitude, and in 125° west longitude from Greenwich. In this large extent of country, there are not more than five thousand Indians, including men, women and children.

"New-Caledonia is considerably mountainous. Between its elevated parts, however, there are pretty extensive vallies, along which pass innumerable small rivers and brooks. It contains a great number of small lakes, two of which are considerably large. These are Stuart's Lake, which is about four hundred miles in circumference, and Nâte-ote-tain Lake, which is nearly twice as large. About one sixth part of New-Caledonia is covered with water. There are two large rivers. One of these I denominate Frazer's river, which may be sixty or seventy rods wide. It rises in the Rocky Mountains, within a short distance of the source of Peace river; and is the river which Sir Alexander McKenzie followed a considerable distance, when he went to the Pacific Ocean, in 1793, and which he took to be the Columbia river; but it is now known to be several miles north of that noble stream. The other large river of New-Caledonia, rises near Great Bear's Lake; and after passing through several considerable lakes, it enters the Pacific Ocean, several hundred miles north of Frazer's river.

"The mountains of New-Caledonia, in point of elevation, are not to be compared with those which we pass in coming up that part of Peace river, which lies between the Rocky Mountain portage and Finlay's branch. There are some, however, which are pretty lofty; and on the summits of one in particular, which we see from Stuart's Lake, the snow lies during the whole of the year,

"The weather is not severely cold, except for a few days in the winter, when the mercury is sometimes as low as 32° below zero, in Fahrenheit's thermometer. The remainder of the season is much milder than it is on the other side of the mountain, in the same latitude. The summer is never very warm, in the day time; and the nights are generally cool. In every month in the year, there are frosts. Snow generally falls about the fifteenth of November, and is all dissolved by about the fifteenth of May.

"There are a few moose; and the natives occasionally kill a black bear. Cariboo are also found at some seasons. Some smaller animals are found, though they are not numerous. They consist of beavers, otters, lynxes or cats, fishers, martins, minks, wolverines, foxes of different kinds, badgers, polecats, hares, and a few wolves. The fowls are swans, bustards, geese, cranes, ducks of several kinds, partridges, &c. All the lakes and rivers are well furnished with excellent fish. They are the sturgeon, white fish, trout, sucker, and many of a smaller kind. Salmon, also, visit the streams, in very considerable numbers, in Autumn. A small share of industry, therefore, would enable the natives, at all times, to provide for themselves a sufficient supply of agreeable, wholesome and nutritious food.

The natives of New-Caledonia, we denominate Carriers; but they call themselves Tâ-cul-lies, *a people who go upon water.* This name originated from the fact, that they generally go from one village to another, in canoes. They are of the middle stature, and the men are well-proportioned; but the women are generally short and thick, and their lower limbs are disproportionally large. Both sexes are indolent and slovenly, in their persons, and filthy in their cookery. Their dispositions are lively and quiet; and they appear contented in their wretched situation. They are not in the habit of stealing articles of great value; but they are the slyest pilferers, perhaps, upon the face of the earth. They are remarkably fond of the white people. They seldom begin a quarrel with any of us, though they are naturally brave. When any of our people, however, treat them ill, they defend themselves with courage, and with considerable dexterity; and some of them will fight a tolerable *Canadian* battle.

"Their language is very similar to that of the Chipewyans, and has a great affinity to that of the Beaver Indians, and the Sicaunies. In all the different villages of the Carriers, there is a different dialect.

"Their clothing consists of a covering made of the skins of the beaver, badger, muskrat, cat or hare.

"Both sexes perforate their noses; and from them the men often suspend an ornament, consisting of a piece of an oyster-shell, or a small piece of brass or copper. The women, particularly those who are young, run a wooden pin through their noses, upon each end of which they fix a kind of shell bead, which is about an inch and an half long, and nearly the size of the stem of a common clay pipe. These beads they obtain from their neighbors, the At-e-nâs, who purchase them from another tribe, that is said to take them on the sea-shore, where they are reported to be found in plenty.

"The Carriers are not so ingenious as their neighbors, the Nâte-ote-tains and At-e-nâs. The men, however, make canoes, which are clumsily wrought, of the aspin tree, as well as of the bark of the spruce fir. The former will carry from half a ton to a ton and an half burthen, while the latter will carry from one to four grown persons. The women make excellent nets, of the inner bark of the willow tree, and of nettles, which answer better for taking small fish, than any which we obtain from Canada, made of twine or thread.

"The Carriers are remarkably fond of their wives, and a few of them have three or four; but polygamy is not general among them. The men do the most of the drudgery about the house, such as cutting and drawing fire-wood, and bringing water.

"The Carriers have little that can be denominated civil government, in the regulation of their concerns. There are some persons among them, who are called Mi-u-ties or Chiefs, and for whom they appear to have a little more respect than for the others; but these chiefs have not much authority or influence over the rest of the community. Any one is *dubbed* a Mi-u-ty, who is able and willing, occasionally, to provide a feast, for the people of his village. An Indian, however, who has killed another, or been guilty of some other bad action, finds the house or tent of the chief a safe retreat, so long as he is allowed to remain there. But as soon as he leaves it, the Chief can afford the criminal no more protection, than any other person in the village, unless he lets him have one of his garments. This garment of the Chief, will protect a malefactor from harm, while he wears it; for no person would attack him, while clothed with this safe-guard, sooner than he would attack the Chief himself; and if he should, the Chief would revenge the insult, in the same manner as if it were offered directly to himself. The revenge, which the Chief, in this case, would take, would be to destroy the life of the offending person, or that of some of his near relations, or the life of one of the same tribe, if he should happen to be a stranger.

"The Carriers are the most ignorant people among whom I have ever been. They appear to have only a very confused and limited idea of the existence of a Supreme Being, the maker and governor of the world, or of the devil, or any evil spirit; and they, therefore, neither worship the former, nor fear the latter. But they believe in the immortality of the soul, and think when it leaves its present body, it goes into the bowels of the earth, where they suppose it will be more happy than when an inhabitant of its surface. But they seem to have no idea of future rewards or punishments, in consequence of any thing which they may have done, while resident on earth. And whether the soul will be furnished with another body, when it leaves that which it animated on earth, they say they cannot tell; it being, as they add, beyond their comprehension. They firmly believe, however, that a departed soul can, if it pleases, come back to the earth, in a human shape or body, in order to see his friends, who are still alive. Therefore, as they are about to set fire to the pile of wood, on which a corpse is laid, a relation of the deceased person stands at his feet, and asks him if he will ever come back among them. Then the priest or magician, with a grave countenance, stands at the head of the corpse, and looks through both his hands on its naked breast, and then raises them toward heaven, and blows through them, as they say, the soul of the deceased, that it may go and find, and enter into a relative. Or, if any relative is present, the priest will hold both his hands on the head of this person, and blow through them, that the spirit of the deceased may enter into him or her; and then, as they affirm, the first child which this person has, will possess the soul of the deceased person.

"When the Carriers are severely sick, they often think that they shall not recover, unless they divulge to a priest or magician, every crime which they may have committed, which has hitherto been kept secret. In such a case, they will make a full confession, and then they expect that their lives will be spared, for a time longer. But should they keep back a single crime, they as fully believe, that they shall suffer almost instant death.

"Murder is not considered by the Carriers as a crime of great magnitude; and therefore it makes no part of their acknowledgments, in their confessions to the priests or magicians.

"The Carriers give the following account of the tradition, which they believe respecting the formation of the earth, and the general destruction of mankind, in an early period of the world.

"Water at first overspread the face of the world, which is a plain surface. At the top of the water, a muskrat was swimming about, in different directions. At length he concluded to dive to the bottom, to see what he could find, on which to subsist; but he found nothing but mud, a little of which he brought in his mouth, and placed it on the surface of the water, where it remained. He then went for more mud, and placed it with that already brought up; and thus he continued his operations, until he had formed a considerable hillock. This land increased by degrees, until it overspread a large part of the world, which assumed at length its present form. The earth, in process of time, became peopled in every part, and remained in this condition for many years. Afterwards a fire run over it all, and destroyed every human being, except one man and one woman. They saved themselves by going into a deep cave, in a large mountain, where they remained for several days, until the fire was extinguished. They then came forth from their hiding-place; and from these two persons, the whole earth has been peopled.

"These Indians erect buildings, in which they deposit the ashes and bones of their dead.

"Among the Indians who inhabit New-Caledonia, are the Sicaunies. They are a small part of a tribe, who, but a few years since, came from the east side of the Rocky Mountains. They now bring the produce of their hunts to McLeod's Lake. The winter months, however, a greater part of them pass among their relations, on the east side of the mountain, where they subsist on buffaloe, moose and red deer.

"The people who are now called Sicaunies, I suspect, at no distant period, belonged to the tribe, called Beaver Indians, who inhabit the lower part of Peace river; for they differ but little from them in dialect, manners, customs, &c. The Sicaunies are a wretched people; for they suffer greatly for the want of food, during nearly one fourth part of the year, when they barely support life, by means of a few unpalatable roots.

"There is a tribe of Indians not far from the Columbia river, who are called Flat-Heads. By fixing boards upon the heads of their children, they compress them in such a manner, as to cause them to assume the form of a wedge. Another tribe in New-Caledonia, denominated Nâte-ote-tains, pierce a hole through the under lips of their daughters, into which they insert a piece of wood, in the shape of the wheel of a pulley; and as the girls grow up, this wheel is enlarged, so that a woman of thirty years of age, will have one nearly as large as a dollar. This, they consider, adds much to their beauty."

Indians east of the Rocky Mountains, and north of the Missouries.

"I have been acquainted with fifteen different tribes of Indians, which are the Sauteux, Crees, Assiniboins, Rapid Indians, Black-Feet Indians, Blood Indians, Sursees, Cautonies, Muskagoes, Chippawas, Beaver Indians, Sicaunies, Tâ-cullies, Ate-nâs and Nâte-ote-tains."*

"The tribes that are the most enlightened, and that have advanced the farthest towards a state of civilization, are the Sauteux or Chippawas, the Muskagoes, and the Crees, or Knisteneux, as they have sometimes been denominated. These tribes have a greater knowledge, than the other Indians, of the medicinal qualities of the bark of trees, and of herbs, roots, &c. and their medical skill, enables them heavily to tax the other tribes.

"The white people have been among the above mentioned tribes, for about one hundred and fifty years. To this circumstance it is probably to be attributed, that the knowledge of these Indians is more extensive, than that of the other tribes. But I very much question whether they have improved in their character or condition, by their acquaintance with civilized people. In their savage state, they were contented with the mere necessaries of life, which they could procure, with considerable ease; but now they have many artificial wants, created by the luxuries which we have introduced among them; and as they find it difficult to obtain these luxuries, they have become, to a degree, discontented with their condition, and practice fraud in their dealings. A half-civilized Indian is more savage, than one in his original state. The latter has some sense of honor, while the former has none. I have always experienced the greatest hospitality and kindness among those Indians, who have had the least intercourse with white people. They readily discover and adopt our evil practices; but they are not as quick to discern, and as ready to follow, the few good examples, which we set before them.

"The Indians in general, are subject to few diseases. The venereal complaint is common to all the tribes of the north; many die of a consumption. For relief, in nearly all their diseases, they resort to their grand remedy, sweating.

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*The parts of the country, which they severally inhabit, are noticed in the table.

"There is no material difference in the size, features and complexion of the different tribes, with whom I have been acquainted. The Sauteux, Crees and Assiniboins, together with the other Indians who inhabit the prairies, are, however, the fairest, and most cleanly. The Assiniboins, of both sexes, are the best made, and walk the most erect of any tribe that I have ever seen. Fools and disfigured persons, are seldom to be met with among the Indians; the reason of which, I believe to be, that their mothers put them to death as soon as they discover their unhappy condition.

Mode of Cooking.

"Those Indians who have only bark kettles, generally roast their meat. This they do, by fixing one end of a stick, that is sharpened at both ends, into the ground, at a little distance from the fire, with its top, on which the meat is fixed, inclining towards the fire. On this stick, the meat is occasionally turned, when one part becomes sufficiently roasted.

"On the Columbia river, there is a people who subsist, during the greater part of the summer, on nothing but roots, and a kind of bread, if it may be so called, made of the mossy stuff, which grows on the spruce fir tree, and which resembles the cobwebs, spun by spiders. This substance contains a little nourishment. They gather it from the trees, and lay it in a heap, on which they sprinkle a little water, and then leave it, for some time, to ferment. After that, they roll it up into balls, as large as a man's head, and bake them in ovens, well heated, which are constructed in the earth. After having been baked about an hour, they are taken out for use. This substance is not very palatable; and it contains but little nourishment. It will, however, barely support life, for a considerable time.

"The Sauteux, who remain about the Lake of the Woods, now begin to plant Indian corn and potatoes, which grow well. The Mândans, also, along the Missouri river, cultivate the soil, and produce Indian corn, beans, pumpkins, tobacco, &c. As they do not understand curing their tobacco, it is of little use to them. The Sauteux, who live back from Mackana, raise large quantities of Indian corn, beans, &c.; and also make much sugar, from the maple tree, which they dispose of to the North-West Company, for cloth and other articles. As soon as the animals become scarce, that are hunted for their firs, the natives must till the ground for subsistence, or live upon fish. This state of things already exists, in many places; and must, in all probability, be extended.

"The Indians, throughout the whole country that I have visited, have no other animals domesticated, than the horse and the dog. All Indians are very fond of their hunting dogs. The people on the west side of the Rocky Mountains, appear to have the same affection for them, that they have for their children; and they will discourse with them, as if they were rational beings. They will frequently call them their sons or daughters; and when describing an Indian, they will speak of him as father of a particular dog which belongs to him.

"The Assiniboins, Rapid Indians, Black-Feet and Mândans, together with all the other Indians who inhabit a plain country, always perform their journies on horse-back. Indeed they seldom go even a short distance from their tents in any other manner. They have some excellent horses, which will carry them a great distance in a day. They sometimes go seventy miles in twelve hours; but forty or fifty miles is a common day's ride. They do not often use bridles, but guide their horses with halters, made of ropes, which are manufactured from the hair of the buffaloe, which are very strong and durable.

"Few of the Indians live in a state of celibacy. They generally marry when they are between eighteen and twenty-five years of age. Polygamy is allowed among all the tribes; but only a few persons among them, have more than one wife each. I knew, however, a chief among the Beaver Indians, who had eleven wives, and more than forty children.

"It is not often that an Indian chastises his children; and, indeed, it is not necessary: for they appear, in general, to have much affection and respect for their parents, and are therefore ready to obey them. A father never interferes in the bringing up of his daughter; but leaves her wholly to the care of her mother. When a son becomes of a suitable age, his father takes him with him in hunting, and learns him the different modes of taking animals. A son, until he is married, considers himself as under his father's control; and even after that, he will generally listen to any advice, which his father may give to him. The aged are commonly treated with much respect, which they consider themselves as entitled to claim. Should a young man behave disrespectfully towards an old man, the aged will refer him to his hoary head, and demand of him, if he be not ashamed to insult his grey heirs. In short, the aged of both sexes are generally treated with kindness; and are not suffered to want any thing which they need, and which it is in the power of their relations to procure for them.

"All the Indians on the east side of the Rocky Mountains *bury* their dead.

"The Indians generally appear to be more afflicted with the loss of an infant, helpless child, than of a person that has arrived to mature age; for the latter, they say, can provide for himself, in the country whither he has gone, while the former is too young to depend upon himself.

"The men appear to be ashamed to manifest their grief at the loss of any one, however dear he might have been to them; but the women give full vent to the feelings of nature. The fond mother, when she looses a young child, will pull out all the hair of her head; cut her face, arms, and legs, in a shocking manner; burn all her clothes, excepting a few rags, which she has upon her; and, to render herself as wretched, as she expresses it, as her child, when the weather is stormy, she will stand, for hours at a time, in the open air, and pitifully moan, in such language as this: "How wretched are you, my child, to be torn from your friends while so young and helpless; and to be sent alone, into a strange country! Who will now give you bread when you are hungry, and water when you are thirsty, and make a covering for you to lie under when it rains or snows? O that I could once more press you, my dear child, to my troubled breast! Of what use to me are all my medicines, since they could not save your life, and keep you a little longer with us?" Then, in a rage of passion and of grief, she will rush into her tent, and seize her medicine-bag, and throw it into the fire.

"All the Indian tribes are frequently at war with each other; and at some times, two tribes will league together, against one or more of the other tribes.

Religion.

"All the different tribes of Indians, on the east side of the Rocky Mountains, believe in the existence of one Supreme Being—the creator and governor of the world, whom they call *Kitch-e-mon-e-too*, or the Great Spirit; and to him they ascribe every perfection. They consider him as the author of all good, and as too benevolent to inflict any evil upon his creatures. They render him little worship; but occasionally supplicate of him success in their important undertakings, and very rarely, render him some sacrifices, consisting of some part of their property.

"They also believe in the existence of a Bad Spirit, whom they call *Much-e-mon-e-too*, to whom they ascribe great power, and who, they believe, is the author of all the evils, which afflict mankind. To him, therefore, in order to obtain deliverance from evils which they either experience or fear, they offer many, and sometimes expensive sacrifices. They consider him as ever employed, in plotting against their peace and safety; and they hope, by such means, to appease his anger.

"They also believe that there are good and bad spirits, of an inferior order, who are superior to men in the scale of existence, and who have allotted spheres of action, in which they are contributing to the happiness or misery of mankind. These beings they suppose preside over all the extraordinary production of nature; such as large lakes, rivers and mountains, and spacious caverns, &c. and likewise over the beasts, birds, fishes, vegetables and stones, that exceed the rest of their species in size, or in any other remarkable quality. On this account, they pay to all these objects some kind of adoration.

They also believe in a future state of existence. Those who, while in the present world, have, according to their ideas of right and wrong, led a good life, will, at death, immediately enter on another and a better state of existence, where they will meet their departed relatives and friends, who will welcome them in the most affectionate manner, to their happy abode. In the future world, they believe that they shall possess bodies more beautiful, and healthy, and vigorous, than those which they animated on earth; and that they shall be much more happy, than they were in the present life, since the country in which they will reside, abounds with all kinds of game, which they will be able to take, with little or no trouble, and supplies every gratification, in which they now delight, in perfection, and without end.

"But those who lead wicked lives on earth, they suppose will, at death, be conveyed into the middle of an extensive swamp or marsh, where they will, for a considerable length of time, be doomed to wander about alone, in search of their deceased friends. After having suffered greatly, from hunger and cold, they suppose that they will, at length, arrive at the pleasant habitation of their departed relatives, and participate with them in all their delights, forever.

"Among the Indians there are poets, who are also musicians. The person who composes a song, does it by singing it over alone, in the air which he designs shall accompany it; and he repeats this exercise till he has it in his memory. After that he frequently teaches it to others. Songs are frequently composed for particular occasions, such as feasts, &c. Among the Carriers, there are often several competitors for this honor; and he who composes the best song, is rewarded, while the unsuccessful poets are treated with derision. The subjects of their songs are generally love and war, though they have some which are ludicrous and obscene. They have a great variety of songs; and I have known an Indian who could sing at least two hundred, and each song had its peculiar air. Female poets are not common among them. Some of the women, however, are excellent singers.

No two of the fifteen tribes of Indians with whom I have been acquainted, speak precisely the same language; but the languages of nine of them only, seem to be radically different. There is only a variation of dialect among the Crees, Sauteux and Muskagoes. The same is true of the Chipewyans, Beaver Indians, Sicaunies, Tacullies and Nateotetains. The language spoken by the Sauteux, Crees and Muskagoes, is by far the most copious and manly; but that used by the Assiniboins, is the most harmonious and elegant."

"Every tribe has its particular tract of country; and this is divided again, among the several families which compose the tribe. Rivers, lakes and mountains, serve them as boundaries; and the limits of the territory which belongs to each family are as well known by the tribe, as the lines which separate farms are, by the farmers in the civilized world. The Indians who reside in the large plains, make no sub-divisions of their territory; for the wealth of their country consists of buffaloes and wolves, which exist in plenty every where among them. But the case is otherwise with the inhabitants of the woody countries.

General Remarks.

"That part of the country which lies betwen the 44th and the 52d degree of north latitude, is a plain or prairie country, almost wholly destitute of timber of any kind. It is in general sufficiently dry for any kind of cultivation, and is covered with grass, which commonly grows to the height of from six inches to a foot, though in some marshy places it is much higher. This grass furnishes food for innumerable herds of buffaloes, which are constantly roving about from place to place, followed by thousands of wolves, and many grey and black bears, that are always on the watch for favorable opportunities to fall upon and devour them. The grey bear, on account of his strength and ferocity, may well be denominated the monarch of the forest; and should he at any time find an hundred wolves or more, feeding on the carcase of the buffaloe, the sight of him would cause them all to retire, with all the humility and submission of conscious weakness, and he would be permitted to make his meal, at his leisure, and in quietness.

"The country lying between the 52d and the 70th degree of north latitude, may be denominated mountainous. Between its elevated parts, however, there are vallies and plains, of considerable extent, and which are covered with timber of a small growth, more than one fourth part of which is the spruce fir. The other kinds of timber are aspin, poplar, birch, hemlock, spruce, cedar, willow, and a little pine. Much of this country, in its less elevated parts, is covered with large rocks and stones, with so thin a coat of earth upon them, that it could not be cultivated. I am of opinion, however, that one fourth, if not one third part of the whole of this great extent of country, might be cultivated to advantage. The soil, in general, is tolerably good; and in many places is not exceeded in richness, by any part of North-America. I think it probable, that as much as one sixth part of the whole of this country, is covered with water. The great number of large lakes which are scattered over it, and of noble streams which pass through it, afford a water communication in almost every direction.

"As this country is so extensive, it is natural to suppose that the climate is various. In all parts it is considerably cold. In latitude 54° or 55° the mercury, for several successive days in the month of January, is as low as 30 or 32 degrees below zero. There are not, however, more than ten or twelve days during a winter, that are so severely cold. The summers are sufficiently warm and long, to bring most kinds of grain and vegetables to perfection. Indian corn will never ripen farther north than about latitude 53°.

"In the summer of 1816 there was found, on the margin of a small stream that falls into Peace river, in about the 56th degree of north latitude, and in the 118th of west longitude, a part of the thigh bone of a mammoth, which was about eighteen inches in length, and which weighed twenty-eight pounds."

The reader of the foregoing extracts will require of me no apology for presenting him with a body of facts so interesting, relating to a part of North-America, hitherto but very imperfectly known. To Mr. Harmon I would tender my thanks for his valuable work; and as the foregoing extracts comprise but a small part of his volume, it may reasonably be expected, that what is here given will excite a desire to see the whole.

Blowing Snake, of Lake Erie.

The existence of a snake of this kind has been doubted. Col. Peter P. Ferry, Collector of the District of Sandusky, told me, that on the 1st July 1815, when in his garden picking some leaves for a medical purpose, he heard, near him, a singular noise, like the hissing of a gander. Looking around to ascertain whence it came, he espied, within six inches of his head, a monstrous black snake, with a remarkably flat head, four inches broad, a little elevated, with a wide mouth, in the act of violent *blowing*, making the noise which was heard. The next day Col. F. began to feel the effects of the breath of this serpent, first in his eyes, which increased till the 4th day, when he became totally blind. The eyes were very painfully inflamed, emitting a hot fluid running down the cheeks, making a black streak and taking off the skin. These effects continued more than a fortnight.

Col. F. saw but about twenty inches of the body of this snake. He judged it was four or five inches in circumference. The head was in a state of expansion, while in the act of blowing. When in a quiet state it contracts to a size somewhat less than the body. The bite of this snake is not poisonous; its breath does the injury. This snake was found on an island in Sandusky bay; and snakes of the same kind are found, as Col. F. stated to me, not in great numbers, in the western country.

Tuscaroras.

Two years ago, *Longbeard*, a celebrated Pagan Chief of this tribe, led away seventy of their number into Canada. He, with his family, and two other families, have voluntarily returned with feelings and dispositions friendly to the Missionaries, and ready to receive their instructions.

Sentiments of a Choctaw Chief on the subject of Civilization.

"In January 1821, *Tush-eami-ubbee*,an old and venerable Choctaw Chief brought his son of sixteen, to enter the school at Eliot. He said his people could not lead that wandering kind of life, which they had heretofore led ; and therefore it was necessary for the children to obtain an education, and to acquire habits of industry to fit them for civilized life."—*Journal of Missionaries.*

Fort Smith.—Appendix, p. 254, 255.

In April 1822, two hundred and thirty soldiers were in this Fort, which was established to protect frontier settlers, and Education Families, and to preserve peace among the Indians. There is no settlement of white people above this fort, except the trading houses, seventy miles above, at the confluence of the Neozho or Grand river, and the Arkansaw. The situation is commanding, and healthy. An excellent farm of eighty acres, easily defended, and cultivated by the soldiers belonging to the Fort, yields a great variety and abundance of vegetables, and one thousand bushels of corn, the last year, more than was consumed at the Fort. At the time above mentioned theyhad one hundred head of neat cattle, and four hundred hogs. Several Indian tribes are in this neighborhood. It is an advantageous site for an Education Family.

Indian Languages.

To treat this copious subject, as it ought to be treated, would swell this Volume, already much larger than was expected, to an an inadmissible size. The materials we have collected, with some others necessarily omitted, may hereafter fill a separate tract. It may be sufficient for all the immediate purposes of the Government, simply to refer to the able and useful treatises on this subject, of Messrs. Duponceau, Colden, Heckewelder, Pickering and Jarvis, and to the Collections of the Massachusetts and New-York Historical, and the American Antiquarian, Societies. The authors and compilers of these publications have nearly exhausted this subject. I have some new materials, perhaps, to add to the mass they have collected, which will in some proper way be put into a state for preservation and future use. I shall, therefore, dismiss this topic, after a few *general remarks.*

It is matter of surprise that the Indians, situated as they have been for so many successive ages and generations, without books, or knowledge of letters, or of the art of reading or writing, should have preserved their various languages in the manner they have done. Many of them are copious, capable of regular grammatical analysis, possess great strength, gracefulness and beauty of expression. They are highly metaphorical in their character, and in this and other respects, resemble the Hebrew. This resemblance in language, and the similarity of many of their religious ceremonies, customs, &c. to those of the Jews, certainly give plausibility to the ingenious Theory of Dr. Boudinot, exhibited in his interesting work, entitled "*The Star in the West.*" Before this theory will be generally admitted, however, more evidence than has been exhibited, or probably can be, will be required. The labor which this excellent and useful man has bestowed on this work, will not be lost to the world. At a future period the facts he has collected, will be turned to some good account.

A faithful and thorough examination of the various languages of our Indian tribes, would probably shew, that there are very few of them that are, throughout, radically different. A great part of them are so mixed, as that the different tribes, with more or less difficulty, can understand each other in conversation. With a knowledge of a very few of the radical languages, and of the Indian language of signs, one might, without great difficulty, travel through all the tribes in our country. The differences in these languages, are mostly differences of mere dialect. This is a fact favorable to the accomplishment of the object of the Government, as it shews the ease with which extensive intercourse among these tribes can be maintained, and information circulated. But after a few generations, it is hoped, the English language will take the place of them all.

I should not think it desirable to employ means to preserve any of these Indian languages among the living languages. Correct specimens of them, doubtless, should be preserved in the archives of our literary societies. As fast as possible let Indians forget their own languages, in which nothing is written, and nothing of course can be preserved, and learn ours, which will at once open to them the whole field of every kind of useful knowledge. I am, therefore, opposed to the idea of making any very laborious or expensive translations of the Bible, or of any other books, into any of the Indian languages, for reasons which I have already given in a charge delivered to the missionaries first sent to the Sandwich Islands, and to others destined to our Indians, and which I take the liberty here to introduce as containing my present sentiments on this subject.

"Some of you are to be Missionaries to Indian tribes in our own country. These heathen are in different circumstances from the *foreign* heathen, have another character, and your duties of course will be different. Our Indians live a wandering life, which generates habits peculiarly unfavorable to the spirit and institutions of the gospel. The heathenism of our American Indians is less informed, and neither so gross, nor so wicked, as that of the Indians of the East. The Asiatics can themselves read the scriptures, when translated into their own written languages; and you have but to learn their languages, in order to qualify you to preach to them the unsearchable riches of Christ. But the Indians of America have no written language, and in their unwritten language, no words to express a great part of the most important truths of the Bible. This must necessarily be the case, as the Bible is a revelation of *new* truths, previously unknown to mankind, the knowledge of which can be derived from no other source than the Bible itself. To express these truths, new words must be invented; and hence a translation of the scriptures into the Indian languages, would be a Herculean labor; and after it were finished, it could not be read by those who speak the language, till they were taught, as our children are taught, to read it. But there is another objection more formidable still. The number of dialects spoken among the different tribes of American Indians is immense. It probably amounts to several hundred. The individuals, therefore, composing these continually diminishing tribes, who could be benefited by any single translation, would be few; and if translations were attempted in all the different dialects, the difficulties which have been mentioned, would be multiplied an hundred fold. From these considerations, it is evident, that the advantages of translations into the Indian languages would be small, and the labor wholly disproportionate to their value.

"By how few has Eliot's Bible ever been read! It is indeed a monument of the patient industry and piety of this apostle of the Indians; but there has not probably for a century, been an individual, among the Indians, that could read it. No, my brethren, you are not to be employed in translating the scriptures, nor, to any great extent, in the ungrateful labor of learning the barbarous and barren languages of the Indian tribes. You are to be engaged in the more pleasant employment of teaching them (their *children* especially) your own language; and in that language you are to acquaint them with the arts and improvements of civilized life, and to instruct them in the religion of the gospel. Let the Indians of our country be taught to read and speak the English language, and it will effect more towards civilizing and christianizing them, than all human means besides. To this object then you must direct your primary efforts. At the same time you are not to neglect other means of communicating useful knowledge; and by every method in your power, both by precept and example, you are to impress their minds with the supreme excellence of Christianity."*

The correctness of the preceding remarks may be tested by the following—

Translatian of the 19th Psalm into the Muh-he-con-nuk language, done at the Cornwall School, under the superintendance of Rev. John Sergeant, Missionnary.

1. Neen woh-we-koi-wau-con-nun wih-tom-mon-nau-woh neh week-chau-nauq-tho-wau-con Poh-tom-now-waus; don neh pau-muh-hom-mau-we-noi-eke wpon-nooth-ne-kaun wnih-tau-nuh-kau-wau-con.	1. The heavens declare the glory of God; and the firmament sheweth his handy work.
2. Woh-kom-maun aup-to-naun, don tpooh-quon wau-wiht-no-waun nooh-tom-mau-wau-con.	2. Day unto day uttereth speech, and night unto night sheweth knowledge.
3. Stoh nit-hoh aup-to-nau-wau-con een-huh un-neekh-tho-wau-con neh au-ton-nih stoh ptow-wau-mooq.	3. There is no speech nor language, where their voice is not heard.
4. Wtoh-pih-haun-woh pkoch-chih au-so-khaun mau-weh pau-paum'h hkey-eke, don neen wtaup-to-nau-wau-con-no-waun pau-chih wihq'h hkey-eke. Whuk-kau-wauk wtuh-tow-waun we-ke-neet neen ke-soo-khun,	4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
5. Nuk nun au-now ne-mon-nawu tauq-peet wauk wpih-tow-we-kau-neek, don au-nom-me-naut au-now uh-wau-pau-weet nee-mon-nawu au-naut-wau-cheh.	5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
6. Nik woh-wok nun wih-quo-khuk woh-we-koi-wau-con-nuk, don neh wtin-ih wew-no-khaun peih-kauch aun-quih-quok: don-stoh nit-huh kau-qui kau-cheekh-no-wih nih stop au-pauth-mooq.	6. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

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* Rev. Mr. Beecher's Sermon at the Ordination of Rev. Sereno E. Dwight, Boston, Sept. 3, 1817, p. 63, 64.

7. Neh wton-kom-meek-tho-wau-con Tau-paun-mo-waut kse-khau-yow, wquihg-nup-puhg-tho-haun-quon nuh wchuch-chuh-queen : neh wtaup-to-nau-wau-con weet-nuth-theek nuh Tau-paun-mo-waut wau-we-che-khun, wih-wau-wau-tom-no-haun-quon nuh stoh kau-qui wau-wih-tauq.	7. The law of the Lord is perfect, coverting the the soul : the testimony of the Lord is sure, making wise the simple.
8. Neen wtun-kom-meek-tho-wau-con-nun Tau-paun-mo-waut-wneekh-nuh, wtih-hon-nom-mih-hooq-nuh nuh wtuh-heen : neh whok-koh-keet-wau con Tau-paun-mo-waut kse-khau-yow, wih–wau–po–haun–quon–nuh neen wkees-que-nuh.	8. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.
9. Qkhaun Tau-paun-mo-waut pe-nau-yow, neen O-neem-wau-wau-con-nun Tau-paun-mo-waut wnau-mau-wau-con-no-won wauk conut-tuh toht-que-wih.	9. The fear of the Lord is clean, enduring forever : the judgments of the Lord are true, and righteous all together.
10. Un-no-wewu uh-hau-youn-quohk neen don khow-wot, quau, don mkheh wowh-nihk khow-wot ; un-no-wew sook-te-pook-tuh don aum-wau-weh soo-kut queh-now-wih neh wae-khi.	10. More to be desired are they than gold, yea, than much fine gold ; sweeter also than honey, and the honey-comb.
11. Wonk-nuh-hun, neen wewh-chih kton-nuh-kau-con eh-hom-maum-quoth-theen ; don koh-khon-now-wau-tau-thow neen htawu mau-khauk hpon-noon-to-wau-con.	11. Moreover, by them is thy servant warned ; and in keeping of them there is great reward.
12. Ow-waun aum wke-sih nooh-tom-mon-nuh wpon-non-nuh-kau-wau-con-nun ? kse-khih-eh key-oh neh wchih nke-mih mbon-nun-nuh-kau-wau-con-nih-koke.	12. Who can understand his errors ? cleanse thou me from secret faults.
13. Kaun-nuh kton-nuh-kau-con wonk neh wchih maum-cheen-wih-nau-kih mchoi-wau-con-nih-koke ; cheen un-naun-tom-hun neen wauch aum un-nowh-kau-quoh : nun kauch ney-oh no-noi, wauk chih n'nkus-see-khoi neh wchih mau-khauk mchoi-wau-con-nuk.	13. Keep back thy servant also from presumptuous sins; let them not have dominion over me : Then shall I be upright, and I shall be innocent from the great transgression.
14. Un-naun-toh neen ndaup-to-nau-wau-con-nun don neh oi-nih pnow-waun-tok nduh, wauch aum wow-we-kih-nau-yon, O Tau-paun-me-yon, duh-wau-paw-con wonk Pohp-quaukh-kon-neet.	14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.

STATISTICAL TABLES.

No. I.—*A* STATISTICAL TABLE *of all the Indian Tribes within the limits of the United States, including a few bordering on our north and south boundaries, related to, or intermingling with them; exhibiting their names, the number of souls in each tribe, the places of their residence, with references to the map, and to the pages of this work, pointing to the places of residence of each tribe, on the one, and to the pages in the other, where they are described.*

INDIAN TRIBES EAST OF THE MISSISSIPPI.

		Refer. to Map.	Names of the Tribes.	No. of souls.	P. in rep. and app. where each tri. is desc'd.		Places of Residence and Remarks.
					Rep	App	
NEW-EGNLAND.	*Maine.*	1	St.Johns Indians	300		64	On St. John's River, Meductic Point, sixty miles above Fredericktown in N. Brunswick. Supposed to be a mixture of the Esquimaux, with other Indians and white people principally French.
		2	Passamaquoddies	379		65	Pleasant Point, on Scodic r. town of Perry, 5 m. N. of East Port.
		3	Penobscots	277		65	Indian Old town, Penobscot river, 12 m. above Bangor.
	Massachusetts.	4	Marshpee	320		68	At Marshpee, 70 m. S. E. Boston, Barnstable Co.
		5	Herring Pond	40		do.	At Sandwich, 14 m. from Marshpee.
		6	*Martha's Vineyard	340		do.	Island on the S. coast of Mass. S. E. of Boston.
		7	Troy	50		do.	In Troy 50 m. S. Boston, Bristol Co.
	R. Isl.	8	Narragansett	420		73	In Charlestown 40 m. S. W. of Providence.
	Connecticut.	9	*Mohegan	300		74	In Montville, N. London, Co. between N. London and Norwich, on Thames river.
		10	Stonington	50		75	In Stonington, S. E. corner of Connecticut.
		11	Groton	50		do.	In Groton, adjoining Stonington.
			Total in New-England	2,526			
STATE OF NEW-YORK.		12	Montauk Indians	300		75	At Montauk Point E. end of Long-Island, N. Y.
		13	†Brotherton	400	24	76	Near Oneida Lake.
		14	†Stockbridge	438		77, 85	At New-Stockbridge, 7 m. S. of Oneida castle.
		15	†Oneidas	1,031		86	At Oneida castle near Oneida Lake.
		16	Tuscaroras	314		77	At Lewiston near Lake Ontario.
		17	Onondagas	229		323	In Onondaga Hollow, near Onondaga Lake.
		18	Senecas and Onondagas	597		77, 84 87, 93	On the Alleghany river, bordering on Pennsylvania.
		19	do. and Delawares	389		do.	At Cattaraugus, in the county of this name, do.
		20	do. do.	340		77, 84	At Tonnewanta, between Batavia and Buffaloe.
		21	do. Cayugas, & Onondagoes	700		77, 84	At Buffalo 3 m. E. of Lake Erie.
			Senecas and a few of other tribes	456		do.	On 5 small Reservations on Genesee river and at Oil Creek.
			Total in New-York	5,184			

* The numbers in these tribes are conjectural; no particular account of them having been received.

† These tribes live within the antient limits of the Oneida Territory.

	Ref. to Map.	Names of the tribes.	No. of souls.	Refer. to page in the Report.	Places of Residence and Remarks.
PENN.		Munsees, Delawares, Sopoonees			30 years ago, there were of these tribes, in this State, about 1300 souls. Of the number now remaining, of their condition, and of the places of their abode, no information has been received.
OHIO.	22	Wyandots	364	91—94	Upper Sandusky, on Sandusky r. 44 S. of Sandusky Bay.
	22	do.	44	do.	Zanes, Mad r. on the head waters of the Great Miami of Ohio.
	22	do.	37	do.	Fort Finley, waters of the Auglaise, on Hull's road.
	22	do.	97	do.	Solomon's town, on the Great Miami of Ohio.
	23	Shawnees	559	92	Wapaghkonetta, 27 m. N. of Piqua.
	23	do.	72	do.	Hog Creek, 10 m. N. of Wapaghkonetta
	23	do.	169	do.	Lewiston, 35 m. N. E. of Piqua.
	24	Senecas	348	93	Seneca town, Sandusky r. bet. Upper and Lower Sandusky.
	24	do.	203	do.	Lewiston, 35 m. N. E. Piqua.
	25	Delawares	80	90	Upper Sandusky, Sandusky r.
	26	Mohawks	57		Honey Creek, near Upper Sandusky, Sandusky r.
	27	Ottowas	107	93	Auglaize r. 45 m. N. Wapaghkonetta
	27	do.	64	do.	12 m. W. Fort Defiance.
	27	do.	56	do.	Rock de Beauef, near the rapids of Miami of Lake Erie.
	28	do.	150	do.	Not Stationary, about Miami Bay, on S. shore L. Erie.
		Total in Ohio	2,407		
MICHIGAN AND N. W. TERRITORIES.	28	Wyandots	37	16	On Huron r. 30 m. from Detroit, Mich. T.
		Pottawattamies	166		On Huron r. Mich. T.
	29	Chippawas	5,669	19	On Saganau Bay, river and vicinity.
	30	Ottawas	*2,873	23	Along the E. shore of Lake Michigan, on the rv's. in 11 villages.
	31	†Chippawas	8,335	26—46	From Mackinaw, W. along the shore of L. Superior to the Mississippi 19 settlements.
	32	Chippawas and Ottawas	1,600	50	In villages scattered from the S. side of L. Superior along the W. side of Green Bay, and Michigan Lake, to Chicago.
	33	Menominees	3,900	47—58	In a number of villages, on Winebago Lake, Fox river, Green Bay and Menominee river.
	34	‡Winnebagoes	5,800	48—59	In the River country, on Winnebago L. and S. W. of it to the Mississippi.
Total in Mich. and N.W.Ter.			28,380		

*A part of this number are a mixture of Ottawas; Chippawas and Winebagoes.

†Col. Dickson, long a resident among the Chippawas, states their number residing about the Great Lake, at 10,000. Others make the whole number of the tribe, 30,000.

‡Major O'Fallon states the number of Winnebagoes at about 4,000.

	Ref. to Map.	Names of the tribes	No. of souls.	Ref. to Rep.	Ref. to App.	Places of Residence and Remarks.
INDIANA AND ILLINOIS.	35	Delawares, Munsees, Moheakunnuks and Nanticokes	1,700		108	On White river Indiana, in 5 villages, in a compass of 36 miles. This was their state in 1816. Since, their lands have all been sold, and these Indians are scattered, none can tell where.
	36	Pottawattamies	3,400		119 to 140	Scattered in villages in the vicinity of Chicago, in the northern part of Indiana, on the S. shore of Michigan Lake, and S. near the centre of Indiana.
		Chippawas	500			Scattered in several villages among the Pottawattamies.
		Menominees	270			On Illinois river.
		Peorias, Kaskaskias and Cahokias	36	29		Once inhabited a large part of Illinois and Indiana. In the war kindled against these tribes by the Sauks and Foxes, in revenge for the death of their chief, Pontiac, these 3 tribes were nearly exterminatad. Few of them now remain. About one hundred of the Peorias are settled on Current river, W. of the Mississippi. Of the Kaskaskias 36 only remain in Illinois.
	37	Kickapoos	4,00	20		About the centre of Illinois. They have sold all their lands and are about to remove over the Mississippi.
	38	Miamies, Weas & Eel river Indians	1,400	20	119 & 109	At Mississippi, about the centre of Indiana from N. to S. The Weas, and Eel riv. Indians, are different bands of the Miamies
	39	Sauks of the Mississippi	4,500		120 to 140	On both sides of the Mississippi from Illinois r. to the Ouisconsin. Their hunting grounds, N. of Mandan.
	40	Foxes	2,000		120 to 140	Mingled with the Sauks in the same Territory.
	40	Ioways	1,000		204	These Indians are mingled with the tribes last mentioned. Their principal villages are on the Ioway and La Moines rivers, the greater part W. of the Mississippi.
		Kickapoos	1,800	20		About this number of the tribe are on the territories they have lately sold, or settling themselves on ther new lands East of tee Great Osages.
Total in Indiana and Illinois.			17,006			

		Ref. to Map.	Names of the tribe.	No. of souls.	Ref. to Rep.	Ref. to App.	Place of Residence and Remarks.
SOUTHERN INDIANS ON THE EAST SIDE OF THE MISSISSIPPI.	*Virginia N.&S. Car.*	41	Nottaways Pamunkies &	27	31		In Southampton co. S. E. part of Virginia; W. side of Nottawoy river.
			Mattaonies,	20	31		
			Catawbas	450	32		On Catawba river in S. and N. Carolina.
	Florida.	42	Seminoles & other remnants of tribes in Florida	5,000	33	147	The places where these Indians dwell, are stated in Capt. Bell's letter, quoted in Appendix p. 303.
				5,497			

[*The following is the account given of these Indians, by Capt. Young, taken from his M.S. Journal.—Not reckoned in the footing.*]

		Names of the tribe.	No. of souls.	Place of Residence and Remarks.
SOUTHERN INDIANS ON THE EAST SIDE OF THE MISSISSIPPI.	SEMINOLES.	Micasukeys	1,400	30 miles N. N. E. from Fort St. Mark, on a pond 14 miles long, 2 or 3 wide—land fertile, and of a beautiful aspect.
		Fowl Towns	300	12 miles E. Fort Scott—land tolerable.
		Oka-tiokinans	580	Near Fort Gaines.
		Uchees	130	Near the Mikasukey.
		Ehawho-ka-les	150	On Apalachicola, 12 miles below Ocheese bluff.
		Ocheeses	220	At the bluff of their name.
		Tamatles	220	7 miles above the Ocheeses.
		Attapulgas	220	On Little river, a branch Okalokina, 15 miles above the Mikasukey path, from Fort Gadsden—fine body of lands.
		Telmocresses	100	W. side of Chatahoochee, 15 miles above the fork—good land.
		Cheskitalowas	580	On the W. side of Chattahoochee, two miles above the line.
		Wekivas	250	4 miles above the Cheskitalowas.
		Emussas	20	2 miles above the Wekivas.
		Ufallahs	670	12 miles above Fort Gaines.
		Red grounds	100	2 miles above the line.
		Eto-husse-wakkes	100	3 miles above Fort Gaines.
		Tatto-whe-hallys	130	Scattered among other towns—dishonest.
		Tallehassas	15	On the road from Okalokina to Micasukey.
		Owassissas	100	On the eastern waters of St. Mark's river.
		Chehaws	670	On the Flint river, in the fork of Makulley creek.
		Talle-whe-anas	210	E. side of Flint river, not far from Chehaws.
		Oakmulges	220	E. of Flint river, near the Tallewheanas.

*

	Ref. to Map.	Names of the tribe.	No. of souls.	Ref. to Rep.	Ref. to App.	Place of Residence and Remarks.
SOUTHERN INDIANS ON THE EAST SIDE OF THE MISSISSIPPI.	43	Creeks	20,000	32	146	Western part of Georgia, and eastern part of Alabama.
	44	Cherokees	11,000	32	152 to 182	N. W. corner of Georgia, N. E. corner of Alibama, and S. E. corner of Tennessee.
	45	Choctaws	25,000	33	182 to 200	Western part of Mississippi, and E. part of Alibama.
	46	Chicasaws	3,625		200	In the north part of Mississippi.
			59,625			
		Brought down,	5,497			
		Total Southern Indians East of the Mississippi	65,122			

**Note.*—The *Palaches*, *Eamuses*, and *Kaloosas*, were the antient possessors of Florida, all extinct.

	Ref. to map.	*Sioux of the Dacorta, or Mississippi and St. Peter's rivers.**	No. of souls.	Ref. to Rep	Ref. to App.	Places of residence and remarks.
TRIBES WEST OF THE MISSISSIPPI, AND NORTH OF MISSOURI.	1	1 Leaf Tribe	600			On the Mississippi, above Prairie du Chien.
	1	2 Red Wing's band	100			On Lake Pepin.
	1	3 Little Raven's band	500			15 miles below St. Peter's.
	1	4 Pineshow's band	150			15 miles up the St. Peter's.
	1	6 Band of the Six	300			30 miles up the St. Peter's.
	1	7 Others	250			At Little Rapids and St. Peter's.
	1	8 Leaf bands	1,000			
	1	9 Other villages	1,300			White Rock.
	1	10 Great village of Yonktons, branch of the Sioux	1,000			On both sides of the Mississippi, above St. Anthony's Falls.
		Sioux of the Missouri				
	2	11 Tetons of the burnt woods	1,500			This band of the Sioux rove on both sides of the Missouri, White and Teton rivers.
	2	12 Teton Okandanda or Chayenne Indians	2,250		251	On both sides of the Missouri, above and below Chayenne river.
	2	13 Tetons Minakonozz				
	3	14 Tetons Saone	1,500			On both sides of the Missouri, below the Warrenconne river.
	4	15 Yonktons of the Plains, or Big Devils	2,500			Rove on the heads of the Sioux, Jaques and Red rivers.
	5	Sistasoone	750			On the head waters of St. Peter's river.
	6	Kristineux, called for the sake of brevity, Crees	15,000			These tribes, says Mr. Harmon, (who resided among them six yrs. from 1800 to 1806,) dwell in a plain or prairie country, between the Mississippi, Missouri, Red and Se-se-satch-wine rivers, extending W. to the Rocky Mountains, spreading from lat. 44° to 51° N. The climate is similar to that of Lower Canada. Generally, throughout this tract of country, the soil is good; it has very little timber. Some of the prairies are 100 miles in length, on which not even a shrub is to be seen.
	7	Assiniboins				
	8	Algonquins				
	9	Mandans				
	10	Rapid Indians, App. 349				
	11	Blood Indians				
	12	Sursees				
	13	Coutouns				
	14	Paunch Indians	2,500			
	15	Gros Ventres of the Prairie	2,000			
		Total in this section	33,150			

*The Sioux inhabiting the Mississippi and St. Peter's are less than 5,000 souls.—*Major O'Fallon*.

	Ref. to Map.	Name of the tribes.	No. of souls.	Ref. to Rep.	Ref. to App.	Place of Residence and Remarks.
BETWEEN MISSOURI AND RED RIVERS, AND THE MISSISSIPPI AND ROCKY MOUNTAINS.	16	Shawaneese	1,383		235	Cape Girardeau, and Merrimac River, near St. Louis.
	17	Delawares	1,800		236	On Current river, E. of the bend of White river.
	18	Peorias	97			On Current river.
	19	Piankashaws	207			On St. Francis river.
	20	Kanzas	1,850*		203	On Kanzas river.
	21 21	Great Osages, Do. of the Arkansaw	4,200†		203	On Osage river. On Neozho, or Grand river.
	22	Little Osages	1,000		204	On Grand or Neozho river, of the Arkansaw.
	23	Grand Pawnees	6,000		237	On the Wolf Fork of Platte river.
	24	Pawnee Republicans	1,500		238	Four miles above the Grand Pawnees.
	25	Pawnee Loups	2,750		do.	Three miles above the Pawnee Republicans.
	26	Ottoes, Missouries & Ioways	1,800		251, 204,	On Platte river, 40 miles from its mouth.
	27	O'Mahas	3,000		Do.	On Elkhorn river, 80 m. W. N. W. of Council Bluffs.
	28	Pancas	1,250		Do.	At the mouth of Quickoane river.
	29	Arrapahays	10,000		253	Their Territory extends from the head waters of the Kanzas r. N. to the Rio del Norte.
	30	Kaninavisch	2,000		Do.	West of the Pawnees, on the head waters of the Yellow Stone river.
		Do.	5,000			On the heads of Yellow Stone river.
	31	Staitans, or Kite Indians	500		Do.	Between the heads of Platte river and Rocky Mountains.
	32	Wettaphato, or Kiawa Indians	1,000		Do.	Rove above the last mentioned.
	32	Castahana	1,500			Supposed to be remnants of the Great Padouca nation, now under that name, extinct, who occupied the country between the upper parts of the Platte and Kanzas river.
	32	Cataka	375			
	32	Dotami	200			
	33	Chayennes, or Chiens	3,260		256	On Chayenne river, above Great Bend.
		Do Do.	200		254	Head of the above river.
	34	Kaskayas, or Bad Hearts	3,000		253	In the neighbourhood of the above tribes bordering on the Rocky Mountains.
			51,972			

* This is Major O'Fallon's estimate.

† Mr. Sibley's estimate is 1,600 souls.

	Ref. to Map.	Names of the tribes.	No. of souls.	Ref. to Rep.	Ref. to App.	Place of Residence and Remarks.
BETWEEN THE MISSOURI AND RED RIVERS, &c.—Continued.	35	Ricaras, or Arricaras	3,500		252	On the Missouri, half way between Great Bend and Mandan.
	36	Mandans	1,250		Do.	On the Missouri near Mandan Fort.
	37	Minetaries	3,250		Do.	Half way between Mandan and Yellow Stone river on Little Missouri.
	38	Roving Bands.	20,000		Do. 349	On the Missouri, near and on the E. side of the Rocky Mountains, including bands of the Black feet, Assiniboins, Crows &c. within the present boundaries of Missouri Territory.
	39	Wate-panatoes, and Ryawas	900			On the Padoucas Fork.
	40	Padoucas	1,000		247	On the Padoucas river.
	41	Pastanownas	1,500			Between the Padoucas Fork and the Platte.
	42	Ayutans, or Camarsches	8,000			S. W. of the Missouri river, near the Rocky Mountains.
	43	Blue Mud and Long Haired Indians	3,000			Between the heads of the Missouri and of the Columbia.
	46	Cherokees	6,000		255	On N. side of Arkansaw river, 400 miles from its mouth.
	47	Quapaws	700		236	On the S. side of the Arkansaw opposite the Post and Little Rock.
		Total between Missouri and Arkansaw rivers, & between the Mississippi and Rocky Mountains	49,100 51,972 101,072			

	Ref. to Map.	Names of the tribes.	Whole No. of souls.	Ref. to Rep.	Ref. to App.	Places of Residence.
INDIAN TRIBES WEST OF THE ROCKY MOUNTAINS.	1	Chinnook Indians	1,700			12 m. from the mouth of Columbia river, N. side.
	2	Clatsop	1,300			2 do. do. do. S. do.
	3	Chiheeleesh	1,400			40 do. N. of Columbia river.
	4	Callimix	1,200			40 do. S. of do. along the coast of the Pacific Ocean.
	5	Cathlamat	600			30 do. from the mouth of Columbia river.
	6	Waakicums	400			Opposite the Cathlamats.
	7	Hellwits (part of the tribe)	1,200			39 m. from the mouth of Columbia river, S. side.
	8	Cowlitsick (in 3 villages)	2,400			On Columbia river 62 m. from its mouth; they dwell in 3 villages on a N. creek of it, called the Cowlitsick, 200 yards wide, rapid, boatable 190 miles.
	9	Cathlakamaps	700			80 m. from the mouth of Columbia river, at the mouth of the Wallaumut, (called incorrectly, Multnomah) S. branch of Columbia river.
	10	Cathlapootle	1,100			Opposite the Cathlakamaps, on Columbia river.
	11	Cathlanamenamens.	400			On the island in the mouth of the Wallaumut, once very powerful under the famous chief *Totelcham*.
	12	Mathlanobs (erroneously called Multnomahs)	500			At the upper end of the island above named, in the mouth of the Wallaumut. The main channel of the Wallaumut is here 500 yards wide.
	13	Cathlapooyas	1,300			50 m. from the mouth of the Wallaumut W. side.
	14	Cathlathlas	500			60 m. from the mouth of the Wallaumut, on the E. side.
	15	Shoshones	20,000			All above No. 14 on the Wallaumut are of this name. They inhabit the banks of this fine crooked river, boatable above five hundred miles.
	16	Cathlakahikits	900			At the rapids of Columbia river. the former on the N. the latter on the S. side, 160 miles from its mouth.
	17	Cathlathlas	900			
	18	Chippanchickchicks	600			N. side of Columbia river in the long narrows, a little below the falls, 220 miles from its mouth.
	19	Cathlaskos	900			On Columbia river opposite the above.
	20	Ithkyemamits	600			On Columbia river N. side near the above.

INDIAN TRIBES WEST OF THE ROCKY MOUNTAINS.—Continued.

Ref. to Map.	Names of the tribes.	Whole No. of souls.	Ref. to Rep.	Ref. to App.	Places of Residence.
21	Hellwits (part of the tribe,)	1,200			At the falls of Columbia river.
22	Wollawalla				
23	Shoshonees	60,000			They occupy all the country between the southern branches of Lewis's river, extending from the Umatullum, to the E. side of the Stony Mountains, on the southern parts of Wallaumut river, from about 40° to 47° N. Lat. A branch of this tribe of 4 or 5,000 reside, in the spring and summer, on the W. fork of Lewis river, a branch of the Columbia, and in winter and fall, on the Missouri.
24	Ootlashoot	400			Reside in spring and summer in the Rocky Mountains on Clarke's river, winter and fall on the Missouri and its waters.
25	Chopunnish	2,000			Residing on the Kooskooskee river, below the forks, and on Cotter's creek, and who sometimes pass over to the Missouri.
26	Pelloatpallah, band of Chopunnish	1,600			Reside on the Kooskooskee river above the forks, and on the small streams which fall into that river, W. of the Rocky Mountains and Chopunnish river, and sometimes pass over to the Missouri.
27	Kimmoocnim, do.	800			Reside on Lewis river, above the entrance of the Kooskooskee, as high up as the forks.
28	Yeletpoo, do.	250			Reside under the S. W. mountains, on a small river called Weancum, which falls into Lewis river above the entrance of the Kooskooskee.
29	Willewah do.	500			Reside on the Willewah river which falls into Lewis river on the S. W. side, below the forks.
30	Soyennom, do.	400			On the N. side of the E. fork of Lewis's river from its junction to the Rocky Mountains and on Smattar Creek.
31	Chopunnish	2,300			On Lewis' river, below the entrance of the Kooskooskee, on both sides of that river, to its junction with the Columbia.
32	Sokulk	2,400			On the Columbia river above the entrance of Lewis's river, as high up as the entrance of Columbia river.

INDIAN TRIBES WEST OF THE ROCKY MOUNTAINS.—Continued.

Ref. to Map.	Names of the tribes.	No. of souls.	Ref. to Rep.	Ref. to App.	Places of Residence and Remarks.
33	Chimnahpum	1,860			On the N. W. side of Col. river, both above and below the entrance of Lewis's r. and on the Taptul r. which falls into the Col. river, 15 miles above Lewis's river.
34	Wollaolla	1,600			On both sides of Col. r. as low as the Muscleshell rapid, and in winter pass over to the Taptul river.
35	Pisquitpahs	2,600			On the Muscleshell rapid, and on the N. side of the Columbia, to the commencement the high country; this nation winter on the waters of the Taptul river.
36	Wahowpum	700			On the N. branch of the Columbia, in different bands from the Pishquitpahs; as low as the river Lapage; the different bands of this nation winter on the waters of Taptul and Cataract rivers.
37	Eneshure	1,200			At the upper part of the Great narrows of the Columbia, on both sides. Are stationary.
38	Eskeloot	1,000			At the upper part of the Great narrows of the Columbia, on the N. side, is the great mart for all the country.
39	Chilluckittequaw	1,400			Next below the narrows, and extending down on the N. side of the Columbia, to the river Labiche.
40	Smockshop	800			On the Columbia, on both sides of the entrance of the Labiche to the neighborhood of the great rapids of that river.
41	Shahala (Nation)				At the grand rapids of the Columbia, extending down in different villages as low as the Wallaumut river.
42	Tribes Yehah	2,800			Above the rapids.
	——Clahclellah				Below the rapids.
	——Wahclellah				Below all the rapids.
	——Neerchokioon	1,000			100 lodges on the S. side, a few miles below, above the Wallaumut river.
	Wappatoo (Nation)				
43	Nechacoke	100			On the S. side of the Columbia, near Quicksand river, and opposite the Diamond Island.
44	Shoto	460			On the W. side of the Columbia, back of a pond, and nearly opposite the entrance of the Wallaumut river.
45	Nemalquinner	200			On the N. E. side of the Wallaumut river, 3 miles above its mouth.

INDIAN TRIBES WEST OF THE ROCKY MOUNTAINS.—Continued.

Ref. to Map.	Names of the tribe.	No. of souls.	Ref. to Rep.	Ref. to App.	Places of Residence and Remarks.
46	Cathlanaquiahs	400			On the S. W. side of Wappatoo Isl.
47	Clockstar	1,200			On a small river, which discharges itself on the S. E. side of the Wappatoo Island.
48	Clanimatas	200			On the S. W. side of Wappatoo Isl.
49	Cathlacumups	450			On the main shore S. W. of Wappatoo Island.
50	Clannarminnamuns	280			On the S. W. side of Wappatoo Isl.
51	Skilloot	2,500			On the Col. on each side in different villages, from the lower part of the Col. valley, as low as Sturgeon isl. and on both sides of the Cowaliskee river.
52	Killamucks	1,000			From the Clatsops of the coast along the S. E. coast for many miles.
	Lucktons	20			Places of abode not known.
	Kahuncles	400			
	Lukawis	800			
	Rapid Indians, or *Paw-is-tuc-I-e-ne-muck*	500		332	A small brave tribe, on the large Prairies, on the Missouri.
53	Sicaunies	1,000		334 to 346	On the R. Mountains near the Rapid Indians, & W. of them.
54	Carriers			342	A general name given to the native tribes of New-Caledonia.
	Facullies	100		334	In one village on Stuart's Lake, on the W. side of the Rocky Mountains lat. 54° 30′ N. Lon. 125° W. opposite the heads of the Missouri. They have other villages. The Atenas Indians are in this neighborhood.
	Atenas				
	Na-te-o-te-tains	2,000		337 to 347	In New Caledonia, W. of Rocky Mountains, on the northern border of the U. States.
	Flatheads	1,000		346	
	Youicone	700			These tribes dwell along the coast S. of Columbia river, and speak the Killamucks language.
	Neekeetoos	700			
	Ulseahs	150			
	Youitts	150			
	Sheastukles	900			
	Killawats	500			
	Cookkoo-oose	1,500			
	Shallalah	1,200			
	Luckkarso	1,200			
	Hannakallal	600			
	Killaxthocles	100			Indians dwelling along the coast in succession, in the order they are mentioned, N. of Columbia river.
	Chiltz	700			
	Clamoctomichs	260			
	Potoashs	200			
	Pailsh	200			
	Quiniilts	1,000			
	Quieetsos	250			
	Chillates	150			
	Calasthocle	200			
	Quinnechart	2,000			

Ref. to Map.	Names of the tribes.	Whole No. of souls.	Ref. to Rep.	Ref. to App.	Places of Residence.
INDIAN TRIBES WEST OF THE ROCKY MOUNTAINS.—Continued.	Clarkamees	1,800			On a large river of the same name, which heads in Mount Jefferson, and discharges itself into the Wallaumut, 40 miles up that river on its N. W. side; this nation has several villages on both sides of the river.
	Skaddals	200			On Cataract river, 25 miles N. of the Big narrows.
	Squannaroos	120			On Cataract river, below the Skaddals.
	Shallattoos	100			On do. do. above the Skaddals.
	Shanwappones	400			On the heads of Cataract and Taptul rivers.
	Cutsahnim	1,200			On both sides of the Columbia, above the Sokulks, and on the northern branches of the Taptul river, and also on the Wahnaachee river.
	Lahanna	2,000			On both sides of the Columbia, above the entrance of Clark's river.
	Coopspellar	1,600			On a river which falls into the Columbia, N. of Clark's river.
	Wheelpo	2,500			On both sides of Clarke's river, from the entrance of Lastaw, to the great falls of Clarke's river.
	Hihighenimmo	1,300			From the entrance of the Lastaw into Clarke's river, on both sides of the Lastaw, as high as the forks.
	Lartielo	600			At the falls of the Lastaw river, below the great Wayton Lake on both sides of the river.
	Skeetsomish	2,000			On a small river of the same name, which falls into the Lastaw, below the falls, around the Wayton Lake, and on two islands in it.
	Micksucksealton tribe of the Tushshepah	300			On Clarke's river, above the great falls, in the Rocky Mountains.
	Hohilpos, a tribe of do.	300			On Clarke's river, above the Micksucksealtons, in the Rocky Mountains.
	Tushshepahs & Ootlashoots	5,600			On a N. fork of Clarke's river in spring and summer, and in the fall and winter on the Missouri. The Ootlashoots is a band of this nation.
	Total No. W. of Rocky M'ts.	171,200			

NOTE.—For an account of all the Indians W. of the Rocky Mountains, see Report, p. 37 to 44, and Appendix from p. 328 to 344.

	Names of the tribes.	No. of souls.	Places of Residence.
INDIAN TRIBES BETWEEN RED RIVER, AND RIO DEL NORTE.	Mobilian, Tunica	30	Red River, 90 miles above the mouth.
	Do. Biloxi	20	Do. Do.
	Do. Do.	50	Biloxi Bayou, 15 miles above its junction with the river Nechez.
	Alabama	160	Alabama B. 10 miles above its junction with the Nechez.
	Apalache	150	Red River, 160 miles above the mouth.
	Pascagoula	80	Do. Do.
	Do. Do.	60	Red River, 320 miles above the mouth.
	Do. Do.	100	Biloxi Bayou 15 miles above its junction with the Nechez.
	Do. Choctaw	1,200	Waters of Sabine and Nechez rivers.
	Do. Do.	140	Red River near Nanatsoho or Pecan Point.
	——Quapaw	250	Waters of Washita.
	——Chickasaw	100	Do.
	—— Do.	70	Nacogdoches waters of Augilina or branch after Nechez.
	——Cherokee	120	Red River, left side, 612 miles above the mouth.
	——Delaware	30	Do. two miles below the Cherokee village.
	——Chatteau	240	Sabine river, 50 miles above the mouth.
	Muscoga, Coshatta	350	Red River, above Lake Bodeau and 510 miles above the mouth.
	Do. do.	50	Nechez, 40 miles above the mouth.
	Do. do.	240	Trinity river, 40 or 50 miles above the mouth—two villages.
	Caddo Caddo	450	Waters of Lake Ceodo of Red River.
	Do. Do.	100	Red River, right bank near Nanatsoho.
	Do. Natchitochy	20	Adayes Bayou which enters the Spanish Lake.
	Do. Adayes	30	Bayou Pierre of Red River.
	Do. Tetassee	40	Sabine waters left side of the river.
	Do. Nadaco	180	Do. Do.
	Do. Nabidacho	400	River Nechez.
	Cadodache, Nacogdochet	60	Augilina, 100 miles above its junction with the Nechez.
	Do. Aise	20	Do. intermixed with the Nacogdochet.
	Do. Texas	230	Nechez, at the junction of the Bayon St. Pedro.
	Do. Hini	200	Augilina river.
	Beedi, Beedi	120	Trinity river, right side, 65 miles above the mouth.
	Do. Keechi	260	Do. left side 125 miles above the mouth.
	Attacapas, Coco	150	Trinity river.
	Towcash, Towacanno Tahuacana or Tahuaya	1,200	Brassos river, 180 miles above the mouth.
	Panis Waco	800	Brassos river, 24 miles above the mouth.
	Panis Towcash	400	Red River, 1,200 miles above the mouth.

	Names of the tribes.	No. of souls.	Places of Residence.
INDIAN TRIBES, &c.	Tonkawa, Tonkawa	700	Erratic on the Bay of St. Bernardo.
	———Coronkawa	350	Erratic on the St. Jacinto river between the Trinity and Brassos.
	———Arrenamuses	120	St. Antonio river near the mouth.
	———Carees	2,600	On the coast between the Nuaces and the Rio del Norte.
	Apaches, Lapanne	3,500	Erratic between the Rio del Norte and the sources of the Nuaces.
	Comauch: Comauch Jelan Yamperack	30,000	Erratic from the sources of the Brassos and Colorado to the sources of Red River, Arkansaw and Misouri.
		45,370	

Indians in New-England,	2,247
New-York,	5,184
Ohio,	2,407
Michigan and N. W. Territories,	28,380
Illinois and Indiana,	17,006
In Southern States E. of the Mississippi,	65,122
West of Mississippi and N. of Missouri,	33,150
Between Missouri and Red River,	101,070
West of the Rocky Mountains,	171,200
Between Red River and Rio del Norte,	45,370

Remarks.

The average proportion of Warriors to the whole number of souls, is about 1 to 5. In some tribes it is more, in others less. In the tribes dwelling among white people, the proportion is about 1 to 3. The number of men and women in the Cherokee nation is nearly equal. In the Menominee and Winnebago tribes, the women are a third more than the men. The number of children is much greater in proportion to the whole number of souls, in the two tribes last named, than in tribes mingled with white people.

In Indian countries where fish constitute an article of food, the number in each family is about six; in other tribes, where this article is wanting the average number in a family is about five.

In eight years the Winnebagoes increased, according to the account given by respectable Traders among them, from 3,500 to 5,800.

Estimate of the proportion between men and women, (from respectable authority.)

	Men.	*Women.*
Cherokees,	Equal.	
Winnebagoes,	900	1,300
Menominees,	600	900

Proportion of Warriors to the whole number.

	Warriors.	*Whole No.*	*Proportion*
Indians S. of Red River.	13,229	46,370	about 3½
Winnebagoes,	900	5,800	6½
Menominees,	600	3,900	6½
Indians in Ohio,	753	2,257	3
Missouri,	7,560	20,000	4
On the W. side of the Rocky Mountains,			6

Fishery.—About 40 miles from the mouth of the Columbia river is a famous smelt and sturgeon fishery. Also abundance of Wapatoe, a species of potatoe, an excellent substitute for the real potatoe. The smelts are taken from the middle of March to the middle of April, and at no other time. They are fat and of good flavor. The Indians dry and run a stick through a number of them and use them in the place of candles. When lighted at the top, they burn to the bottom, giving a clear and bright light.

Capt. Winship's Establishment.—Within a few miles of the spot above mentioned, Capt. Winship of Boston, in the spring of 1810, attempted to make a permanent establishment. A difference arose between him and the Indians, and after erecting a building, he was obliged to decamp. This building was afterward carried away by a flood.

TABLE No.II.

The two following Tables, numbered II. III., are copied from a "Letter from the Secretary of the Treasury to Congress, Nov. 17, 1820. From the sixth volume of the Laws of the United States, and the Laws of the last session of Congress, these Tables have been brought down to the close of the last Session of Congress.

TABLE 2.—*Statement of all Annuities payable by the United States, to Indians or Indian Tribes, or under Treaties with Indians; distinguishing the several Annuities; the periods during which they are respectively payable, and exhibiting the capitals, or present value of such annuities, computing annual interest at six per centum.*

Names of Indians, or Indian Tribes.	Amount of Annuities.	Terms of Annuities.	Termination of limited Annuities.	Periods during which Annuities are payable.	Total amount of limited capitals.	Total amount of permanent capitals.	Total amount of annuities.	Total amount of capitals.
Piankeshaws - -	500	Permanent	- - - -	On or before the 3d of August, annually	- - - -	8333 33⅓	500	8333 33⅓
Ditto - - -	300	Ditto	- - -	30th Dec. annually.	- - - -	5000	300	5000
	800							
Kaskaskias - -	500	Permanent	- - - -	3d August, annually	- - - -	8333 33⅓	500	8333 33⅓
Six Nations - -	4500	Permanent	- - - -	11th Nov. annually	- - - -	75000	4500	75000
Little Billy, (a chief)	50	During life	- - - -	Ditto	833 33⅓	- - - -	50	833 33⅓
	4550							
Cherokees - - -	6000	Permanent	- - - -	2d October, annually	- - - -	100000	6000	100000
Ditto - - -	3000	Ditto	- - - -	25th do. do.	- - - -	50000	3000	50000
Ditto - - -	6000	Ten years	Sept. 14, 1826	14th Sept. annually	100000	- - - -	6000	100000
	15000			Carried forward,	100833 33⅓	246666 66⅔	20850	347500

TABLE No. II.—CONTINUED.

Names of Indians or Indian Tribes.	Amount of Annuities.	Terms of Annuities.	Termination of limited Annuities.	Periods during which annuities are payable.	Total amount of limited capitals.	Total amount of permanent capitals.	Total am'nt of annuities.	Total am'nt of capitals.
Am'ts brought forward	- - -	- - - -	- - - -	- - - - - - -	100833 33⅓	246666 66⅔	20850	347500
Chickasaws - - -	3000	Permanent	- - - -	15th July, annually	- - - -	50000	3000	50000
Ditto - - - -	12000	10 years	20th Sep. 1826	20th Sept. do.	200000	- - - -	12000	200000
Wm. Colbert, (a chief)	100	For life		20th Sept. do.	1666 66⅔	- - - -	100	1666 66⅔
Chickasaws - - -	20000	15 years	19th Oct. 1828	19th Oct. do.	333333 33⅓	- - - -	20000	333333 33⅓
	35100							
Creeks - - - - - -	1500	Permanent	- - - -	On or before the 1st of August, annually	- - - -	25000	1500	25000
Ditto - - - - - - -	11000	10 years	14th Nov. 1823	14th Nov. annually	183333 33⅓	- - - -	11000	183333 33⅓
Ditto - - - - - - -	3000	Permanent	- - - -	16th June, annually	- - - -	50000	3000	50000
Ditto - - - - - - -	10000	10 years	22d Jan. 1829	22d Jan. annually	166666 66⅔	- - - -	10000	166666 66⅔
	25500							
Sacs or Sauks - - -	600	Permanent	- - - -	3d Nov. annually	- - - -	10000	600	10000
Foxes - - - - - - -	400	Permanent	- - - -	3d Nov. annually	- - - -	6666 66⅔	400	6666 66⅔
Great Osage - - - -	1000	Permanent	- - - -	10th Nov. annually	- - - -	16666 66⅔	1000	16666 66⅔
Little Osage - - - -	500	Permanent	- - - -	10th Nov. annually	- - - -	8333 33⅓	500	8333 33⅓

TABLE No. II.—CONTINUED.

Names of Indians, or Indian Tribes.	Am't of annuities.	Terms of annuities.	Termination of limited annuities.	Periods during which they are payable	Total amount of limited capitals	Total am't of permanent capitals	Total am't of annuities.	Total amount of capitals.
Choctaws - -	3,000	permanent	- -	16 Nov. annually	- -	50,000	3,000	50,000
Do. - - - -	400	do.	- -	do. do.	- -	6,666 66⅔	400	6,666 66⅔
Do. - - - -	2,000	do.	- -	do. do.	- -	33,333 33⅓	2,000	33,333 33⅓
Do. - - - -	6,000	20 years	Oct. 24, 1826	24 Oct. do.	100,000	- -	6,000	100,000
Do. (2 medal chiefs $150 each)	300	during life	- -	16 Nov. do.	5,000	- -	300	5,000
	11,700							
Senecas - - - -	1,000	permanent	- -	29 Sept. do.	- -	16,666 66⅔	1,000	16,666 66⅔
Young King (a chief)	200	during life	- -	26 April, qr. yearly	3,333 33⅓	- -	200	3,333 33⅓
	1,200							
Quapas - - -	1,000	permanent	- -	24 Aug. annually	- -	16,666 66⅔	1,000	16,666 66⅔
Delawares - -	1,000	permanent	- -	on, or before the 1st Aug. annually	- -	16,666 66⅔	1,000	16,666 66⅔
Do. - -	500	do.	- -	30th Sept. annually	- -	8,333 33⅓	500	8,333 33⅓
Do. - - - -	4,000	do.	- -	3 October, do.	- -	66,666 66⅔	4,000	66,666 66⅔
	5,500							
Shawanees - -	1,000	permanent	- -	3 August annually	- -	16,666 66⅔	1,000	16,666 66⅔
Do. - - - -	2,000	do.	- -	29 Sept. do.	- -	33,333 33⅓	2,000	33,333 33⅓
	3,000							
Carried forward,	- -	- -	- -	- - Dolls.	1,094,166,66⅔	678,333 33⅓	106,350	1,772,500

TABLE No. II.—CONTINUED.

Names of Indians, or Indian Tribes.	Am't of annuities.	Terms of annuities.	Termination of limited annuities.	Periods during which they are payable.	Total amount of limited capitals.	Total am't of permanent capitals.	Total a'mt of annuities.	Total amount of capitals.
Amount brought forward,	- -	- -	- -	- - -	1,091,166 66⅔	678,333 33⅓	106,350	1,772,500
Ottowas - - -	1,000	permanent	- -	3 August, annually	- -	16,666 66⅔	1,000	16,666 66⅔
Do. - - - -	800	do.	- -	17 Nov. do.	- -	13,333 33⅓	800	13,333 33⅓
Do. - - - -	1,000	15 years	29 Sept. 1832.	29 Sept. do.	16,666 66⅔	- -	1,000	16,666 66⅔
Do. - - - -	1,500	permanent	- -	17 do. do.	- -	25,000	1,500	25,000
	4,300							
Chippewas - -	1,000	permanent	- -	3 August, annually	- -	16,666 66⅔	1,000	16,666 66⅔
Do. - - - -	800	permanent	- -	17 Nov. do.	- -	13,333 33⅓	800	13,333 33⅓
Do. - - - -	1,000	5 years	29 Sept. 1832.	29 Sept. do.	16,666 66⅔	- -	1,000	16,666 66⅔
Do. - - - -	1,000	permanent	- -	24 do. do.	- -	16,666 66⅔	1,000	16,666 66⅔
	3,800							
Eel river Miamies -	500	permanent	- -	3 August, annually	- -	8,333 33⅓	500	8,333 33⅓
Do. - - - -	250	permanent	- -	21 do. do.	- -	4,166 66⅔	250	4,166 66⅔
Do. - - - -	250	permanent	- -	30 Sept. do.	- -	4,166 66⅔	250	4,166 66⅔
Do. - - - -	100	permanent	- -	30 do. do.	- -	1,666 66⅔	100	1,666 66⅔
	1,100							
Pottawatamies - -	1,000	permanent	- -	on, or before August 3 annually	- -	16,666 66⅔	1,000	16,666 66⅔

TABLE No. II.—CONTINUED.

Names of Indians, or Indian Tribes.	Amount of annuities.	Terms of Annuities.	Termination of limited annuities.	Periods during which annuities are payable.	Total amount of limited capitals.	Total amount of permanent capitals.	Total amount of annuities.	Total amount of capitals.
Do. (those that reside on the river Huron, &c.)	400	Permanent	- -	17th Nov. annually	- -	6,666 66⅔	400	6,666 66⅔
Do. (exclusive of the foregoing)	500	Permanent	- -	30th Sept. do.	- -	8,333 33⅓	500	8,333 33⅓
Do. (exclusive of the foregoing)	1,300	15 years	29th Sep. 1832	29th Sept. do.	21,666 66⅔	- -	1,300	21,666 66⅔
Do. (exclusive of the foregoing)	2,500	Permanent	- -	2d Oct. do.	- -	41,666 66⅔	2,500	41,666 66⅔
	5,700							
Miamies - -	1,000	Permanent	- -	3d Aug. annually	- -	16,666 66⅔	1,000	16,666 66⅔
Do. - - -	600	Permanent	- -	21st do. do.	- -	10,000	600	10,000
Do. - - -	500	Permanent	- -	30th Sept. do.	- -	8,333 33⅓	500	8,333 33⅓
Do. - - -	200	Permanent	- -	30th do. do.	- -	3,333 33⅓	200	3,333 33⅓
Do. - - -	15,000	Permanent	- -	6th Oct. do.	- -	250,000	15,000	250,000
	17,300							
Weas, (Miamies)	500	Permanent	- -	3d Aug. annually	- -	8,333 33⅓	500	8,333 33⅓
Do. - -	250	Permanent	- -	21st do. do.	- -	4,166 66⅔	250	4,166 66⅔
Do. - -	100	Permanent	- -	30th Sept. do.	- -	1,666 66⅔	100	1,666 66⅔
Do. - -	300	Permanent	- -	6th Oct. do.	- -	5,000	300	5,000
Do. - -	1,850	Permanent	- -	2d do. do.	- -	30,833 33⅓	1,850	30,833 33⅓
	3,000							
Kickapoos, Illinois	2,000	10 years	30th Aug. 1829	30th Aug. annually	33,333 33⅓	- -	2,000	33,333 33⅓
Am'nt carried forward	- - - -		- -	- - Dolls.	1,182,500	1,210,000	143,550	2,392,500

TABLE No. II.—CONTINUED.

Names of Indians, or Indian Tribes.	Amount of annuities.	Terms of annuities.	Termination of limited annuities.	Periods during which annuities are payable.	Total amount of limited capitals.	Total amount of permanent capitals.	Total am't of annuities.	Total amount of capitals.
Amount brought forward	- -	- -	- -	- - -	1,182,500	1,210,000	143,550	2,392,500
Ottawas and Chippewas residing on the Illinois & Melwakee rivers, &c. including also the Pottawatamies.	1,000	12 years	24 Aug. 1826	24 Aug. annually	16,666 66⅔	- -	1,000	16,666 66⅔
Shawanees and Senecas, of Lewis Town. - -	1,000	permanent	- -	17 Sept. annually.	- -	16,666 66⅔	1,000	16,666 66⅔
Peorias, Kaskaskias, Catokiah, Mitchigania, and Tamorois, tribes of the Illinois nation - -	300	12 years	25 Sept. 1830	25 Sept. annually.	5,000	- -	300	5,000
Wyandots - -	1,000	permanent	- -	3 Aug. annually	- -	16,666 66⅔	1,000	16,666 66⅔
Wyandots, Munsee, Delawares, and those of the Shawanee and Seneca nation who reside with the Wyandots - -	825	permanent	- -	4 July, annually	- -	13,750	825	13,750
Wyandots - -	400	permanent	- -	17 Nov. annually	- -	6,666 66⅔	400	6,666 66⅔
Ditto - - -	4,500	- -	- -	29 Sept. annually	- -	75,000	4,500	75,000
	6,725			Dolls.	1,204,166 66⅔	1,338,750	152,575	2,542,916 66⅔

TABLE No. II.—CONTINUED.

*Names of Indian Tribes.	Amount of annuities.	Terms of annuities.	Termination of limited annuities.	Periods during which annuities are payable.	Total amount of limited capitals.	Total amount of permanent capitals.	Total am't annuities.	Total amount of capitals.
Kickapoos	2,000	15 years	30 July 1834	Not stated	33,333 33⅓	- -	. 2,000	33,333 33⅓

Chippawas—Purchase of June 1820.—Amount not stated, paid in goods at the time of purchase.
Ottawas and Chippewas—Purchase of July 6, 1820. Amount not stated; paid when the purchase was made.
Weas—Purchase of Aug. 11, 1820. Amount $5000, in money and goods, paid when the purchase was made.
Choctaws—Purchase of Oct. 18, 1820. The United States give, in exchange, lands between Arkansaw and Red rivers.
Creeks, { Purchase of January 8, 1821. Amount paid $10,000 in hand; $40,000 early after ratifying the Convention; $5,000 annually for two years after; $16,000 for five years thereafter, and $10,000 annually for five years thereafter; making in the whole fourteen payments, in fourteen successive years, without interest.

Total	8,725				1,537,500	2,876,250	154,275	2,876,250

* This and the following articles are added to the Secretary's Report, from the 6th vol. of the Laws of the United States.

TABLE No. III.—*Estimate of the quantity of Land that has been purchased from the Indians.*

Date of the Treaties.	With what Tribe made.	Estimate of the amount in acres.	Page in the Land Laws.	Remarks.
Fort Stanwix, 22d Oct. 1784	Six Nations -	212,187	55	Triangle sold in Pennsylvania.
Greenville, 3d Aug. 1795	Wyandots, Delawares, Shawanees, &c.	11,808,499	56	The quantity, after deducting part of Connecticut Reserve, and Virginia military lands.
Fort Industry, 4th July, 1805	Wyandots, Ottowas, Chippewas, &c.	1,030,400	59	
Detroit, 17th Nov. 1807	do. do.	7,862,400	60	
Fort Wayne, 7th June, 1803	Delawares, Shawanees, Pottawattamies, Eel River, Weas, &c.	2,038,400	63	
Vincennes, 13th Aug. 1803	Kaskaskias -	8,911,850	64	

TABLE No. III.—CONTINUED.

Date of the Treaties.	With what Tribe made.	Estimate of the amount in acres.	Page in the Land Laws.	Remarks.
Vincennes, 18th August, 1804 27th do. do.	Delawares Piankeshaws	1,921,280	66 67	
Grouseland, 21st August, 1805	Delawares, Pottawatamies, Miamies, Eel River, and Weas	1,572,480	67	
Vincennes, 30th Dec. 1805	Piankeshaws - -	2,076,160	68	Reserving the right of locating a tract of 2 miles sqr. or 1280 acres, the fee of which is to remain with them forever.
Fort Wayne, 30th Sept. 1809	Delawares, Pottawatamies, Miamies, &c.	3,257,600	69	The part ceded by the 9th art. confirmed by the Kickapoos, 9th Dec. 1809.
Vincennes, 9th Dec. 1800	Kickapoos - -	138,240	71	
St. Louis, 3d June, 1816	Winnebagoes, - -	- - -	72	Confirm to the United States all and every cession of land heretofore made by their nation to the British, French or Spanish govn't, within the limits of the U. S. or their territories.

TABLE No. III.—CONTINUED.

Date of the Treaties.	With what Tribe made.	Estimate of the amount in acres.	Page in the Land Laws.	Remarks.
St. Louis 24th Aug. 1816.	Ottawas, Chippewas, and Pottawatamies	1,274,880	72	They relinquish all claim to cession by the Sacs and Foxes, 3d Nov. 1804.
By 2d art. they cede 3 leagues square at the mouth of Ouisconsin	- - - -	144,000		
St. Louis, 3d Nov. 1804	Sacs and Foxes	9,803,520	73	
St. Louis, 1st June 1816	Sioux - - -	- -	74	Confirm all cessions of lands made by their tribes to the British, French, and Spanish governments, within the limits of the United States or their territories.
Tellico, 25th Oct. 1805	Cherokees - -	- -	74	Cede all lands north of Duck river, &c. This cession is wholly in the state of Ten.
Washington, 7th Jan. 1806.	Cherokees - - -	1,209,600	76	The residue of the cession is within the state of Ten.
Washington, 22d March, 1806.	Cherokees - - -	- -	78	Line established between Cherokees and Creeks, privileged for roads.
Turkeytown, 4th Oct. 1815	Cherokees - - -	1,395,200	79	

TABLE No. III.—CONTINUED.

Date of the Treaties.	With what Tribe made.	Estimate of the amount in acres.	Pages in the land Laws.	Remarks.
Chickasaw Country, 23d July, 1805.	Chickasaws - -	345,600	80	The residue of the cession in the state of Tennessee.
Chickasaw Council House, 20th Sept. 1816.	Chickasaws - -	- -	81	They cede all their right or title to lands N. of Ten. r. and relinquish all claim to territory on the S. side of said r. and E. of a line commencing, at Caney creek &c.
Hopewell, 3d Jan. 1786.	Choctaws - -	- -	83	Boundary of lands for the Choctaws to live and hunt on.
Fort Adams, 17th Dec. 1801	Choctaws - -	2,641,920	83	
Fort Confederation, 17th Oct. 1802.	Choctaws - -	853,760	84	
Mount Dexter, 16th Nov. 1804.	Choctaws - -	4,142,720	85	
Choctaw Trading Ho. 24th Oct. 1816.	Choctaws - -	- -	86	They cede all their land on the east side of Tombigby from the Chickasaw boundary to the northern line of the cession from the Choctaws at Mount Dexter. (This land is included in the cession from the Creeks, by treaty at F. Jackson.

TABLE No. III.—CONTINUED.

Date of the Treaties.	With what Tribe made.	Estimate of the amount in acres.	Page in the Land Laws.	Remarks.
Fort Jackson, 9th Aug. 1814	Creeks - - - -	14,284,800	87	The residue of the cession lies within the State of Georgia.
Fort Clark, 10th Nov. 1818	Great and Little Osages -	50,269,440	88	
Foot of the Rapids, *29th Sept. 1817	Wyandots - - -	4,377,600	Law 15th Con. 1	
*By article 2d - -	Pottawatamies, Ottawas, and Chippewas	430,080	2	Here follows a great many stipulations & grants to particular tribes.
St. Mary's, 17th Sept. 1818	Wyandots, Senecas, Shawanees and Ottowas,	- - - -	17	Reservations and grants.
St. Mary's, 2d Oct. 1818	Pottawatamies - -	1,109,760	21	
St. Mary's, 3d Oct. 1818	Delawares - - -	- - - -	- - - -	They cede all claim to lands in Indiana. The U. States provide a country for them, on the west side of the Mississippi.
St. Mary's, 6th Oct. 1818	Miamies - - -	5,867,520	26	
St. Mary's, 20th Sept. 1818	Wyandots - - -	- - - -	31	Cede 2 tracts of land in Michigan, formerly reserved to them; a conditional reserve in lieu thereof.
St. Mary's, 2d Oct. 1818	Weas - - - -	- - - -	33	They cede to the United States all the lands claimed and owned by them, within the limits of the states of Indiana, Ohio, & Illinois, subject to certain reservations.
Edwardsville, 25th Sept. 1818	Peorias, &c. - - -	6,865,280	35	

TABLE No. III,—CONTINUED.

Date of the Treaties.	With what tribe made.	Estimate of the am't. in acres.	Page in the Land Laws.	Remarks.
St. Louis, 24th Aug. 1818	Quapaws -	30,690,560	39	The part n. of Arkansaw, was ceded by the Osages by treaty at Fort Clark, 10th Nov. 1808; they also cede *all their claim* to lands east of the Mississippi.
St. Louis, 25th Sept. 1818	Great and Little Osages	7,392,000	51	
Treaty-Ground, east of Old-town, 19th Oct. 1818	Chickasaws -	5,969	54	This cession is partly in the state of Tennessee, and partly in Kentucky.
Washington, 27th Feb. 1819	Cherokees -	566,400	89	The residue of this cession is in the states of Tennessee and Georgia.
St. Louis, 30th March, 1817	Menominees	- -	1 s. 15 Con. 129	They confirm to the U. States, all and every cession made by their tribe to the British, French and Spanish gov'ts., within the limits of the U. S.
Cherokee Agency, 8th July, 1817	Cherokees -	- -	135	Cession of lands in the State of Georgia, for lands on the Arkansaw river.
Creek Agency, 22d Jan. 1818	Creeks - -	- -	142	Cession of two tracts of land in the State of Georgia.

TABLE No. III.—CONTINUED.

Date of Treaties.	With what Tribe made.	Estimate of amount in acres.	Page in the Land Laws.	Remarks.
Saganau, 24th Sept. 1819	Chippawa -	4,321,280	1 s. 16 Con. 119	Subject to several reservations.
Fort Harrison, 30th Aug. 1819	Kickapoos of Vermilion	3,173,120	124	They also cede all their lands on the Wabash river, or any of its waters.
Edwardsville, July 30th, 1819	Kickapoos -	unknown.	Laws U. S. p. 758, vol. 6.	By this treaty the Kickapoos cede all their lands on the S. E. side of the Wabash river, including the principal village in which their ancestors formerly resided, consisting of a large tract—also, all lands within certain boundaries described; amounting to *many millions* of acres of some of the best lands in the U. States.
Saut of St. Marie, June 16, 1820.	Ottawas & Chippawas	10,240	762	This purchase, near the outlet of Lake Superior, is for a site for a military post. The Indians reserve a perpetual right to fish at the falls, and a place for an encampment.

TABLE III.—CONTINUED.

Date of Treaties.	With what Tribe made.	Estimate of amount in acres.	Page in the Laws of U. S.	Remarks.
L'Abre Croche, July 6, 1820.	Ottawas and Chippawas	Two small islands	763 vol.6.	These islands, near the Mackanaw, abound with fine plaster.
Vincennes, 11th Aug. 1820.	Weas - -	unknown	763	The Weas cede all their lands, reserved by the 2nd Art. of the treaty of St. Mary's.
Near Doak's Stand 18th Oct. 1820.	Choctaws -	unknown	765	By this Treaty, boundaries are established between the U. States and the Chocktaws, which are to "remain without alteration, until the period at which said nation shall become so civilized and enlightened, as to be made citizens of the U. States, and Congress shall lay off a limited parcel of land for the benefit of each family or individual in the nation." Fifty-four sections of land, each a mile square, are appropriated to the support of Choctaw schools.
Indian Spring, 8th Jan. 1821.	Creeks - -	unknown	770	This purchase embraces a large tract of land between Flint and Chatahouchee rivers.
		191,998,776		

TABLE No. III.—CONTINUED.

Note.—In addition to the $6725 allowed the Wyandots, &c. aforesaid, there is secured to them by treaty of 4th July, 1805, an annuity of $175; for the payment whereof, the capital of $2916 66, has been secured to the President of the United States, in trust, by the Connecticut Land Company, and by the Company incorporated by the name of "The Proprietors of half a million acres of Land, lying south of Lake Erie, called Sufferers' Land.

RECAPITULATION.

	Annuities.	Capitals.
Limited Annuities which expire in 1823 - - - - - - - -	11,000	183,333 33⅓
Do. do. do. 1826 - - - - - - - -	25,000	416,666 56⅔
Do. do. do. 1828 - - - - - - - -	20,000	333,333 33⅓
Do. do. do. 1829 - - - - - - - -	12,000	200,000
Do. do. do. 1830 - - - - - - - -	300	5,000
Do. do. do. 1832 - - - - - - - -	3,300	55,000
Do. do. do. 1834 - - - - - - - -	2,000	333,333 33⅓
Life Annuities - - - - - - - - - - - - - -	650	10,833 33⅓
Limited Annuities and Capitals - - - - - - - - -	74,250	1,537,500
Permanent Annuities and Capitals - - - - - - - -	80,325	1,338,750
	Dolls. 154,575	2,876,250

Note.—In addition to the above, there is a permanent annuity of 150 bushels of salt to the Delawares, Shawanees, Pottawatamies, Miamies, Kickapoos, Eel River, Weas, Piankeshaws, and Kaskaskias Indians, per treaty 7th June, 1803; and 160 bushels to the Miamies, per treaty of 6th October, 1818, the usual cost of which has been $2 50 per bushel, at Fort Wayne. The Kickapoos, per treaty of 30th August, 1819, relinquished to the United States their proportion of the salt annuity, under the treaty of 7th June, 1803; but this department is not yet advised of the exact amount thereof, by the Indian agent, who will attend to the proper deduction upon the distributions, subsequent to the treaty of 30th August, 1819.

Treasury Department, *2d Auditor's Office, October*, 1820.

WILLIAM LEE.

TABLE IV.—*The number of Schools established for the education of Indians.*

Names of the Tribes, and Schools.	Where located.	When commenced.	By whom—and by whom supported.	No. of scholars.	Allowance of the Gov. of U. States.	Page in Rep. & App. where described.	Remarks.
Passamaquoddies,	Perry, Maine.	About 1821.	Soc. for Prop. Gosp. among Indians N. Amer. & the state and town of Perry.	Not known.	None.	65 Ap.	
Marshpee Indians, Hering Pond, Troy,	Marshpee, Mass. Near Marshpee. Troy, Mass.	These Indians have had schools among them for many years.	By the plantation, the state, the Corporation of Harv. Col. & the Soc. for Prop. the Gospel among Indians of N. America.	Not given.	None.	68 to 71 do.	
Martha's Vineyard,	I. of Martha's Vineyard, Mass.	Early after the settlement of the Island by white people.	By the Mayhews—The state, Plantation, Corp. Harv. Col. & Soc. for prop. Gospel among Indians in N. Am.	150	None.	71	The schools here are taught by men and women, white and colored.
Naragansetts,	Charlestown, R. I.	Many years ago.	For the last 8 or 10 yrs. principally by the Soc. for Prop. Gospel among Indians in N. Am.	50	None.	73	They have two schools.
Mohegans,	Mohegan.	Do.	Formerly by missionaries, latterly by the State.	But few.	None.	74	

TABLE IV.—CONTINUED.

Names of the tribes and schools.	Where located.	When commenced.	By whom—and by whom supported.	No. of scholars.	Allowance of the Gov. of U. States.	Page of Rep. & App. where described.	Remarks.
Moors Indian School.	Dartmouth College, Hanover, N. H.	1754	Rev. Dr. Wheelock—Society in Scotland for propagating Chris. Knowl.	Suspended.	None.	App. 400.	This school was begun by Dr. Wheelock in Lebanon, Ct. and on the establishment of Dartmouth College, was removed and attached to this Institution.
Cornwall,	Town of Cornwall, Con.	May, 1817.	The Am. Bd. Com. for For. Mis.	35	$1438	75 Rep 264 Ap	
Oneidas,	Oneida, N. Y.	Dec. 1820.	The Hamilton Baptist Soc. N. Y.	40 to 50.		86	These Indians have had missionaries & schools among them for many years, supported by the Soc. in Scotland for Propagating Christian Knowledge, Corp. Harv. Col. & Soc. for prop. the Gospel among the Indians, &c.
Stockbridge, or Moheacunnuk Indians,	New Stockbridge, N. Y.	Many years ago.	Soc. in Scotland, & Soc. for prop. Gosp. among Indians N. Am. Corp. Harv. Coll.	2 schools.	None.	85	
Senecas and Onondagoes,	Buffalo, N. Y.	Sept. 1819.	N. Y. Mis. Society & U. F. Mis. Soc.	40 to 50.	$350	87—93	The Lancasterian mode of instruction is adopted in this school. A school for adult females was established here in Dec. 1819, and a Sunday school of 40 to 90 scholars. In April, 1822, the number of scholars was reduced temporarily to 16.

TABLE IV.—CONTINUED.

Names of the tribes and schools.	Where located.	When commenced.	By whom—and by whom supported.	No. of scholars.	Allowance of the Gov. of U. States.	Page of Rep. & App. where described.	Remarks.
Onondagoes,	Onondaga Hollow.	1820.	Mary Doxtater.	A few.	None.	323	
Tuscaroras,	Lewiston, N. Y.	About 1819.	U. F. Mis. Soc.	45 to 50.	$350	90	This school is flourishing. In 1821 a female instructor of pious zeal and talents, commenced instruction of female children and adults, in all branches of female education.
Wyandots,	Sandusky.	1822.	Methodist Epis. Ch.	40 to 50.		91	This is a respectable establishment with buildings and 50 acres of land under cultivation.
Miamis,	Indiana, Ft. Wayne.	1820.	Bap. Board Foreign Missions.	50	$417	119	This school is made up of youth from several different tribes living near Fort Wayne.
Cherokees,	Spring Place.	Dec. 1801.	Soc. of Uni. Brethren, (Moravians) of N. Carolina.	19	$250	153	The brethren have made a new establishment in the neighborhood of their first.
Do.	Brainerd.	Jan. 1817.	Am. Board Com. For. Missions.	100	$1000	159–170	Of the 100 scholars 60 were boys, 40 girls. The government have given $2,233 33 for buildings to accommodate the establishment. The annual allowance for schools is $1,600.
Do.	Tallony.	——1821.	Do. Do.	20		170	
Do.	Creek Path.	—— Do.	Do. Do.	18		Do.	
Do.	Valley Towns.	Jan. 1820.	Baptist Board For. Missions.	54	$500	171	These are flourishing schools.
Do.	Tensawante.	1821.	Do. by the Sarepta Mis. Society.	20		172	

TABLE No. IV.—CONTINUED.

Names of the tribes and schools.	Where located.	When commenced.	By whom—and by whom supported.	No. of scholars.	Allowance of the Gov. of U. States.	Page of Rep. & App. where described.	Remarks.
Choctaws,	Eliot,	Aug. 1818.	Am. Board Com. For. Missions.	100	$1000	182 to 200	Seventy-five of these are of mixed blood—20 full-blooded natives—5 whites.
Do.	Mayhew,	1822	Do. Do.	34		197	In one month from last of April, to last May, 1822, this school increased from 12 to 34 scholars.
Do.	Newell,	1822	Do. supported in part by the parents of the children.	15		194	
Chickasaws.	Near the Chickasaw Agency.	Oct. 1821.	Dom. & For. Mis. Soc. of the Synod of S. Car. & Geo.		Grant of $5000 for buildings	200	This Society is about establishing schools among these Indians, on the Lancasterian system.
Do.		Oct. 1820.	The Cumberland Mis. Society.	28			Two thirds of the number of boys. The Report states, that the children have been orderly and attentive to their studies, & choose to work rather than play, part of the time.
Great Crossings, Ky.	Rogersville,	1821	Bap. Board For. Mis.		$400	30	This school is on a similar plan of that at Cornwall, but limited to Indians first established at Great Crossings, Ken. since removed to Rogersville, Mis.
Cherokees, of Arkansaw,	Dwight,	1820	Am. Board For. Missions.			214	A school house has been erected on the Lancasterian plan for 100 children. The school was to begin early in 1822.

TABLE IV.—CONTINUED.

Names of the tribes and schools.	Where located.	When commenced.	By whom—and by whom supported.	No. of scholars.	Allowance of the Gov. of U. States.	Page of Rep. & App. where described.	Remarks.
Osages, Great,	Harmony,	1821	United For. Mis. Society, N. Y.	16	$1000 toward the buildings	222 to 234	May 1822. The school here was in a progressive state. Some read in two syllables: 3 girls begin to speak English. A Sabbath school is established, attended by hired men, who appear pleased and profited. The Chiefs are very friendly, and willing to give up their children "to become as white men & women." The children are pleasant, listen to instruction with interest, & shrewd in their remarks on our customs and manners.
Do. Little,	Union,	1820	Do. Do.			217 to 230	
			Total No. of scholars, - - 1001 In schools where the No. of scholars is not mentioned, say 99 1100				

Schools in other places not here mentioned, particularly at Flint river, Mackinaw and Green Bay, have probably, before this been established, preparation for them in the two latter places having been made in the summer of 1820. Many more schools might be advantageously established, were funds provided for the purpose. The appeal is strong and urgent to the Government to furnish these funds, to all the extent in which they can be usefully employed.

Table of Ten nations of Indians inhabiting the Upper Mississippi, and the bodies of the great Lakes, shewing the names by which they are known generally among the Americans and Europeans; and also the names by which they are known by each other, together with the number of warriors belonging to each nation; furnished by Maj. Marsden.

Names of Indian nations as generally known among Americans and Europeans.	By the Chip-pe-wa nation.	By the Sauk nation.	By the Fox nation.	By the Kick-ka-poo nations.	By the Pot-ta-wat-ta-me nation.
Chip-pe-wa,	O-chip-pe-wa,	O-chip-pe-wa,	Chip-pe-wa,	O-chip-pe-wa,	O-chip-pe-wa,
Sauk,	Sau-kie,	Sau-kie,*	Sau-kie,*	Sau-kie,*	Sau-kie,*
Fox,	Ot-tah-gah-mie,	Mus-quah-kie,*	Mus-quah-kie,*	Mus-quah-kie,*	Mus-quah-kie,*
Kick-a-poo,	Kick-ah-poo,	Kick-ah-poo,	Kick-ah-poo,	Kick-ah-poo,	Kick-ah-poo,
Pot-ta-wat-ta-mie,	Poo-tah-wat-tah-me,	Poo-tah-wat-tah-me,	Poo-tah-wat-tah-me,	Poo-tah-wat-tah-me,	Poo-tah-wat-tah-me,
Ot-ta-wa,	Ot-tah-wa,	Ot-taw-wa,	Ot-taw-wa,	Ot-taw-wa,	Ot-taw-wa,
Sioux,	Op-po-on,	Shah,*	Shah,*	Shah,*	Not-to-wis-sie,
Me-no-me-nie,	Mo-no-me-ne,	Mo-no-me-ne,	Mo-no-me-ne,	Mo-no-me-we,	Mo-no-me-ne,
Win-e-ba-go,	Win-e-be-go,	Win-e-ba-i-go,	Win-e-ba-i-go,	Win-e-ba-i-go,	Win-e-ba-i-go,
Io-wa.	I-ho-wa,	I-ho-wa.	I-ho-wa.	I-ho-wa,	I-ho-wa.

By the Ot-ta-wa nation.	By the Sioux nation.	By the Mo-no-mo-ne nation.	By the Win-e-ba-go nation.	By the Iowa nation.	By the French nation.	
O-chip-pe-wa,	Hah-hah-tong,	O-chip-pe-wa,	Na-ah-gos,	O-chip-pe-wa,	Sauter,	
Sau-kie,	Sau-kie,	Sau-kie,	Sau-kie,	Sau-kie,	Sac,	} These two tribes together have 800 warr's. & 5000 souls
Mus-quah-kie,	Mich-en-deck-er,	Mus-quah-kie,	O-sher-a-ca,	Mus-quah-kie,	Renard,	
Kick-ah-poo,	Kick-ah-poo,	Kick-ah-poo,	Aux-shen-ah,		Kee,	
Poo-tah-wat-tah-me,		Poo-tah-wat-tah-me,			Pou,	
Ot-taw-wa,		Ot-taw-wa,			Coart orielle,	
Not-to-wis-sie,	Nah-co-tah,	We-quah-pos-ke,	Shah-han,	Shah,*	Sioux,	
Mo-no-mo-nie,	Kah-ha;	Mo-no-mo-nie,	Mo-no-mo-nie,	Mo-no-mu-nie,	Fols avoine,	
Win-e-ba-i-go,	Ho-tonk-ca,	Win-e-ba-i-go,	O-shun-gu-lah,	Win-e-ba-i-go,	Puant.	
I-ho-wa.	I-yoh-mah.	I-ho-wa.	Wah-ah-ho-jaw,	I-ho-wa.		

NOTE.—In order to form the plural of names of nations with this mark, (*) add uk. *Saukie* signifies Red bank. *Musquakie* signifies Yellow bank.

Moor's Indian School.

THIS School commenced at the close of the year 1754, at Lebanon, in Connecticut. In its infancy, Mr. *Joshua Moor*, a respectable farmer in Mansfield, (Con.) made the first donation to it, of a school house and two acres of land; for this donation his name was given to the institution.

In 1763, the funds of the school had increased, so as to give support to twelve Indian youths, of the Mohawk, Delaware, Mohegan and Naraganset tribes.

In 1767, Rev. Nathaniel Whitaker, of Norwich (Con.) visited Scotland, in behalf of this school; and under the sanction of the Society in Scotland for propagating Christian Knowledge, he collected for its funds, £2,256.15.6 Sterling. Beside this, £7,363 sterling had been collected in England, and paid to Dr. Wheelock, previous to his death, and by him expended in the erection of buildings for the school, and for other purposes relating to its interests.

The monies collected in Scotland, were deposited in the Treasury of the above named Society, in trust, where the principal has ever since remained, under their own direction, with a pledge "to take the most effectual methods to secure the application of the income of this fund, to *the great and godlike design of spreading the gospel among the benighted heathen in North America.*"

In 1770, the School was removed from Lebanon to Hanover; and, though a separate institution, was destined to grow up under its wing. In 1787, the Society, for the purpose of a more convenient management of the affairs of the School, appointed a corresponding Board in Boston, to act as their Agents. Through this Board the income of the Moor's School Fund has been, with several interruptions, transmitted to the President of the School, and expended by him in the support of Indian youth, who have successively been brought from their respective Tribes, and educated here. The number educated has been considerable, and many of them have made a good use of their privileges.—For several years, the operations of this School have been suspended.

A letter from John Ross, Esq. Post-Master, a Cherokee Chief, to David Brown, a Cherokee youth at Cornwall School.

Rossville, Cherokee Nation, July 13th, 1822.

Mr. D. Brown,

Dear Sir,—Yours of the 10th of June last, came to hand a few days since. It gives me pleasure to hear that you enjoy good health, as well as those of your Cherokee friends there; but I feel sorry to hear that Mr. Jno. Ridge has not recovered from the disease with which he has been so long afflicted—but as it cannot be efficacious for man to say unto him, "Take up thy bed and walk;" therefore his situation can only be confided to *Him*, who hath the healing power.

The pamphlet, containing the letter of Mr. Lewis to a member of Congress, on Indian civilization, which the Rev. Mr. Westbrook had the goodness to send me, has been received,—for which you will please to return him my sincere thanks. To reflect seriously on the condition of the Indian Tribes inhabiting the continent of America, and to review the miserable fate which has befallen and swept into wretchedness and oblivion the numerous Tribes that once inhabited the country bordering on the Atlantic, is enough to make the remnant of those Tribes, who are now encompassed by the white population, shudder. Yet I cannot believe, that the Indians are doomed to perish in wretchedness, from generation to generation, as they are approached by the white population, until they shall be annihilated from the face of the earth. Surely there are motives and feelings daily engendering, in the minds and hearts of the citizens of the U. States, which have never been heretofore pursued, or even felt, by them towards the Aborigines of this vast continent. The small experiment made by the exertions of benevolent societies, through their faithful missionaries, has awakened the American people to a sense of what might be done to better the condition of the Indian race. Under such circumstances, when the Indians are themselves seen to manifest a thirst to reach after the blessings and happiness derivable from civilized life, I cannot believe that the United States Government will still continue to pursue the luke-warm system of policy, in her relations with the Indians, as has hitherto been adopted, to effect the purpose of removing nation after nation of them from the lands of their fathers into the remote wilderness, where their encroachments on the hunting grounds of other Tribes has been attended with the unhappy consequences of quarrels, wars, and bloodshed.—Has not this been the result of the removal of part of our own nation to the Arkansaw? Yes! the uplifted tomahawk is now wielding, and the scalping knife is unsheathed, between the Arkansaws, Cherokees and the Osages, for the horrid destruction of each other. Let the American people look to the prominent causes which have led to these unhappy consequences, and they will not fail to see it in the system of policy pursued by their government towards those wretched and oppressed people, in removing them from the lands of their inheritance, where the bones of their ancestors have mouldered into dust for ages. I repeat, when all these circumstances are combined, and taken into serious consideration, I hope and trust that the General Government will abandon that policy, and adopt a system of amelioration, under which those remnants of Tribes may flourish, and become happy. As respects our own nation here, I could willingly say, that in case the United States deem it inexpedient to apply a part of her treasure towards promoting our civilization, &c. and would but let us remain in the peaceable and quiet possession of our country, that our own exertions, together with those of our benevolent missionaries and friends, would, in time, testify to the world, that Indians are endowed with mental capacity fully adequate to receive the highest branches of temporal and spiritual improvements, under the influences of civilized life. The subject embraces too extensive a field for reflection, to be discussed in a hasty letter; you will excuse me for wandering therein, as far as I have done.

I have no news of moment to communicate.—I was at your father's house when your brother's funeral sermon was preached by Rev. Mr. Potter.—Tender my best respects to our Cherokee friends at Cornwall. Yours affectionately, JNO. ROSS.

The above is a genuine, *unaltered* letter from the subscriber of it, written in a superior style of penmanship. The sentiments it contains are deserving the most serious consideration.

THE END.

No. of pages in Report - 96
Do. do. Appendix - 400—496 Total.

ERRATA.

In the absence of the Author, the following errors escaped correction.

Page 9 of the Report, line 17—for *other* read *others*.

336 Appendix, line 16—dele, "*Their number is no where stated.*" And in the following line, dele—*I know not how many, nor what is their state and character.*

Page 316 Appendix, line 6—After the words, *for both*, add, The means of supporting it would be ample. Beside, large funds, &c.

Page 375 Appendix, at bottom of line 10, add, Total 471,136.

376 line 1—After 1820, put a comma in place of the period, and a small f, instead of a capital, in the following word *from*. In the 2d line, after the word Congress, put a period, and let the next word, *these*, begin with a capital.

Page 397 Appendix, line 1—For *bodies*, read *borders*.

2—For *by* each other, read *to* each other.